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a Book, Entituled, *The
Liberty of an Apostate Conscience :*
being a plain Narrative of the Con-
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Francis Bugg on the one part, and
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447D
Righteous Judgment

Placed upon the Heads of Malicious

OPPOSERS

AND

2896

Persecuting Apostates:

In some brief Animadversions upon Francis
Buggs Book, entituled, *De Christiana Libertate*:
In which his great Weakness and gross Wicked-
ness is Detected, his foul Defamations and unci-
vil Reflections are Reprehended. With a season-
able Warning to him and the rest of his Abettors
in their Mischievous Work of Opposition to and
Separation from the Lord and his People.

By a Lover of Peace, Robert Sandilands.

Together with an Ingredient by another hand.

No. 1 beseech you Brethren, mark them which cause Di-
visions and Offences, contrary to the Doctrine which ye
have learned, and avoid them, Rom. 16. 17.

For there are many Unruly and Vain Talkers, whose
Mouthes must be stopped, Tit 1. 10, 11.

I will remember his Deeds, Prating against us with Mali-
cious Words, 3 John

London, Printed by Joⁿ Brinsford, at the Sign of the
Book in Grace-Church-Street. 1683.

C 8347.670.5 *

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JAN 16 1935

Richard Burr

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THE
P R E F A C E
T O T H E
R E A D E R.

READER,

A *L*though this, with divers other Testimonies, may prove as Water spilt on the ground, and seem altogether as ineffectual, so as to produce any real conviction upon the Spirits of some of our Opposers, who are become many of them so obstinate, stout and hard-hearted, that the most clear demonstration that may be produced to convince them of their folly, appears partly impossible to prevail, so as to perswade or bring them to a true sense of their unchristian proceedings and malicious endeavours: Yet I am not without hope, but the sober unbiassed persons, whose minds are not pre-possessed, neither with partial selfish designs

B

of

The Preface

of Interest, on the one hand; nor with private Affection, on the other hand; may reap of this profit, and gain a right understanding by their serious perusal and deliberate examination of this and other Testimonies.

And therefore is it mainly for such we are encouraged to open, and give a true naked relation of matters, as plainly before the All-seeing, Heart-searching, Divine Majesty, Who will bring all the hidden things of dishonesty to Light; and indeed, had it not been upon this Account, I do reckon that the confused, rambling, impertinent stuff, made up with most notorious lyes and malicious Insinuations, grievous Slanders and Reflections, were not worth while to take notice of; for I mind well the saying of a Wise Man, *Contra verbosos noli contendere verbis*; We are not to contest by words against windy Men, or Men of words; and he gives a good Reason, *Sermo datur cunctis animi sapientia*

to the Reader.

scientia paucis: Many have the Gift of Speech, but few (comparatively) attain to Wisdom, and therefore we are advised in the Holy Scriptures, Answer not a Fool in his Folly, lest thou become like unto him: But lest advantage should be catched, the simple ensnared, and the true Enquirers misinformed, we are not willing to be quite silent.

The Reader may also take notice what dreadful hardness of Heart some of these contrary opposite Spirits are fallen under, that they have had the daring boldness most insolently to deny the very power of God in its Operations and Effects, when it hath wrought upon his people true tenderness and brokenness of Heart; and if they have thus impudently slighted the same, no wonder then that they so basely abuse us at such a rate as W. R. T. C. and this F. B. and others have done.

Now Reader, if so be that through the good hand of God, thou art not

The Preface

one tinctured with this dirty, foul, prophane flouting, and I may say in some respect, Blasphemous and Atheistical Spirit. O! praise it highly, I beseech thee, as thy great mercy, as I do; and I pray God keep thee with my self and all Gods faithfull honest-hearted people, from the Snares of this murdering Spirit, that hath destroyed in such in whom it hath prevailed, the inward tender sense of the precious life of Jesus, that they have as openly denied and violently opposed the same as any of our former or present publick Enemies among the Professors ever did or can do.

Obs. Crying out, Away with our inward sense, away with our discerning of Spirit, which I have heard some of them to say.

And if (Reader) thou be one of a mild, sober, retired mind, and desires not to be much concerned with these Controversies; then I advise thee, regard well the prosperity of the work of Truth, and feel thy daily experience thereof in thy own particular, (and

(and Oh! well had it been this day with many, That they had looked more at home than abroad.) Beware I pray thee of a cold, luke-warm, indifferent Spirit (which would appear neutral; and it is not, but is nearer to that which is wrong than right) and this I know lies near to enter many well-disposed persons, who are of a good natural temper, and mean well; and if it happen thou be at any time exercised concerning the differences of Opinions, or in things in themselves indifferent, be not stiff in maintaining thy own Judgment of them; but rather be of a condescending mind, and so let thy humility and meekness appear thereby, that thou art rather willing to acquiesce in thy Sentiments, to the understanding and sense of others (when especially there is a reason and a cause requires the same) then seem to be of such who are heady, high, and self-conceited in their own imaginations; there is a notable ex-

pression of a certain Devout Person
worth by of observation ; " Its true
" (saith he) that every one willing-
" ly inclines to follow those who
" are of the same Opinion with him.
Sed si Deus est intra nos decessit ut re-
linquamus etiam quandoque nostrum sen-
tire propter bonum pacis ; i. e. But if
God be amongst us, there is a ne-
cessity that we sometimes also for
the good of Peace forsake or leave
our own Opinion; for who is he that
is so Wise that can fully know all
things.

And if so be thou art one that
hast suffered thy Affections to cor-
rupt thy Judgment and cloud thy
Understanding, that thou cannot
discerne nor judge of things clearly
as they are on neither sides, and
yet some true tenderness and good-
will to both, and a reverend
regard to the Testimony of Truth
remaining in thy heart. Well
Reader, I would counsel thee in the
first place be still, patient and qui-
et in thy mind, and then draw in
the

to the Reader.

the Affections of thy Soul from all
visible presentations, and so singly
wait upon God, to feel him reveal
that to thee which thou sees not;
and in the interim have a special
care, that hardness of heart insen-
sibly come not over thee, and steal
in upon thee, as too many have
been thus sadly betrayed, especially
after once that their Affections
have been catched with that trans-
forming, cunning, and alluring Spi-
rit of Envy and Discord: For, An-
guis latet in herba.

Moreover, Reader, I would by
way of Caution premonish and in-
treat thee, not to entertain harsh
thoughts of me, when thou reads
some Expressions that may seem
somewhat hard, and thereby judge
I want Charity.

I can uprightly say in the singler-
ness of my heart, and do in the pre-
sence of the allseeing great God, in-
genously profess, That what I here
wrote in this following Testimony,
proceeds not from any kind of pique,

The Preface

prejudice or envy to the persons of any of these contrary party, being both altogether a stranger to this Francis Bugg; having no occasion to entertain any such thing, nor no temptation as upon an outward account, to lead me thereunto; and also being of another Nation: and truly it was contrary to my disposition, having no delight or satisfaction (for my life is not in these Controversies and Contentions) to have meddled at all with them to appear thus in publick; but F. B's Book coming to my hand, beyond either what I was in the least expecting or desirous of; and after my perusal of the same, I found a Holy Zeal and Indignation arise in me against that most malicious mocking Spirit of the Author: and I could not but shew an Absolute Antipathy and utter Abhorrency of that base scurrilous abusive Spirit, that hath prevailed upon such as are Adherents to this proud conceited man, to vent forth so many lying Insinuations

to the Reader.

tions, uncivil and unchristian Reflections, abominable Forgeries and Defamations, as well against the whole Body of Friends in this and other Nations, as against divers particular honest Friends, viz. G. F. G. W. R. R. I. F, &c.

And I can say, Blessed be the Lord, as for my self, so for many of his Servants, that what we have given forth as the sentence and judgment of Truth against this disorderly, loose, libertine spirit, and such as walk therein, is in measure from the same Good-will, Meekness, and tender regard to the Eternal Well-being of the Souls of our envious Detractors, as appeared in our blessed Head, the Lord Jesus, in whom there was no Spleen, Bitterness, or Envy, against the Persons of those Hypocrites, the Scribes and Pharises, in his time, notwithstanding he denounced such and such dreadful Woes unto them.

And Reader, there are divers other passages I could have taken notice

The Preface

tice of, which I have omitted (being somewhat straitned at present with the conveniency of leisure, and engaged in another service, more delightful to me) as concerning the lamentable Apostacy and Backslidings of these Separates, who are but wheeling round about again into their old Center; so that indeed I may say the Scale is turned, and the Scene is changed with them, and those things which formerly they testified against they are found in the practice of, building again the things which they once destroyed, thereby making themselves Transgressors, as divers instances could be produced; but these two or three may serve as a sufficient proof at present.

First, I know divers of them, have fallen back from the pure Scriptural language of Thou to one (which Friends of Truth in our day have been led into by the Spirit of the Lord, and in obedience thereunto, continue in the same) into the

to the Reader.

corrupt Babylonish Speech as you to one person, Sec.

Secondly, They have degenerated from their Testimony, and fallen in again with the World in their Observation of the heathenish Names of the Months, as this F. B. particularly says, page 206. Being in London in the Month of February And,

Lastly, Their woful Apostatizing from their ancient Testimony, as to paying of Tythes, and going to the Priests to be married, both as well practised as professed to be T. C's. Principle, justifying the same.

Sec. T. C's. 2d. Part Bab. builders, p. 5. and 4 Part p. 9. where he saith expressly, It is his Principle to do so and so.

And Reader, for thy further satisfaction, I refer thee to read that Book called, The Accuser of the Brethren cast out, &c. and Tho. Elwoods Antidote against the Infection of W. R's. Book, lately printed, of Spectal service, wherein his, and the rest of his Brethren in Mischiefe, their

The Preface, &c.

their Confusions and Contradictions are plainly discovered, and the charge of Apostacy and Innovation is justly retorted upon them.

Finally, Reader, I leave thee to the serious perusal of this insuing Treatise, and desire that it may be in the holy Fear of Almighty God, and with a calm, moderate, and impartial mind; and so recommend thee to the word of his saving Grace, which alone can open to thee both the Mystery of Godliness and also of Iniquity, that thou may duly attend and obey what it teacheth, and so thereby thou may attain to the one, and escape the other, is the end of this labour of Love through him, who is a real Well-wisher of all the Sons and Daughters of men,

London the 12th
of the 5 Mo. 1682.

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R. S.

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THE
INTRODUCTION.

THAT Exercise which through Divine Assistance I am now about, in undertaking to discover the Hellish Enmity, and most malicious, bitter, venomous Spirit of *Deceit* and *Discord*, that hath possessed and prevailed upon too roomany of thole (with heavy sadness of Heart and great grief of Soul do I express it) whose minds are Adulterated from the Experimental living Sense of the Holy Divine Gift of God: As it is truly in the Cross to my own will or natural Inclination, who would have more gladly been contented to be silent in such a work; so was it very contrary to my expectations, when it pleased the Almighty God of Heaven and Earth first to draw me forth into the Service and Labour of his blessed Truth, of ever being concerned with such hard and grievous Exercises amongst false Brethren; occasioned by the subtle Stragems of the old Troubler of *Israel* in his wicked Agents, what by their

unchristian and inhumane Reflections

*Obj. I was more than
once reproached by them
as a Jesuit, of which
many Witnesses I could
produce.*

whereby I might be
liable to the Censure
of the Civil Powers,
and what by their dis-
dainful; uncivil beha-
viour otherways, that

for my part they have fully evidenced to
me (though outwardly Strangers to most
of them) to be in the first place persons
altogether void of the living Vertue, Pow-
er; and Efficacy of the Truth and true
Religion, and so far from being *Christi-
ans in Nature and Possession*, however,
under the bare Name and empty Professi-
on thereof.

The second place destitute of that com-
mon Discretion, Prudence and Civility
as amongst Men, and so far from the
Reason or Rational Principle in Man;
whereby that saying is verified, *Man
that is in honour, and understandeth not, is
like the Beasts, that perish*; Psal. 40. 20.

But what shall I say! hath not this been
always the lot and the very portion of
the Righteous in all

*As there was a Cain
against an Abel, an
Ishmael against an I-
saac, a Esau against
Jacob, and a Judas a-
mongst Christs Disciples.*

Generations under e-
very Dispensation,
from the beginning of
the Creation, since the
Lord gather'd a Peo-
ple

ple to himself, to this our Day or Age, thus to be attended with various deep Exercises by *Oppositions*, *Violence* and *Persecutions* from the World on the one hand, and by *Distraktion*, *Discord* and *Separation* on the other hand, of those who have appeared as amongst us, but were not of us; and therefore that they might be made manifest what Bottom and Evil Spirit they were of, notwithstanding they lurked under, and were cover'd for a time with a Profession of the Way and Holy Truth of God, they have gone away from us, as the Apostle writ concerning the Antichrists, *They went out from us, but they were not of us*: and the Reason he gives is clear, *For (says he) if they had been of us, they would, no doubt have continued with us: But they went out, (to what end?) That they might be made manifest, that they were not all of us*, 1 John 2. 19. We may observe, the Church of Christ in his time was then sadly troubled with these Antichrists, such as rose up in Appearance for Christ against Christ, in opposing the Blessed Divine Manifestations of his Spirit, through the Members of his Church: And I remember, he makes particular mention of one *Diotrephes*, who it seems (as many like unto him in our day following his very foot-steps) loved

loved to have the preheminnence, and who prated against them with malicious Words; and good *Paul*, was he not very sensible in fore-seeing that this would attend the Churches, and therefore fore-warned them thereof in his farewell to the Elders of *Ephesus*? *Take heed therefore unto yourselves, and to all the Flock, over the which the Holy Ghost hath made you Overseers; for I know this, that after my departing, shall grievous Wolves (under the form or appearance its like of Lambs) not sparing the Flock: also of your own selves shall Men arise, speaking perverse things, to draw away Disciples after them, Acts 20. 25, 26, &c.* And in his Salutation to the *Romans*, Chap. 16. v. 17. saith, *Now I beseech you, Brethren, mark them which cause Divisions and Offences, contrary to the Doctrine which you have learned, and avoid them.* So that we may clearly perceive, it is no new or strange thing that hath happened to be our sad Exercise; as indeed I do look upon it to be the most grievous of all the Exercises that could have befallen us, I mean as with respect of the Body of Friends.

And now amongst many of the chief Agents of Cruelty, Slander and Envy; whom the Devil (that great Enemy to the Peace of Christs Church) hath made use

use of, and this pernicious work of opposition to, and separation from the good Order and wholesome Discipline thereof; I find lately one called Francis Bugg in Aragon, a proud self-conceited person, and yet as confused and malicious as any, which I hope (anon) to Evince, by some brief *Animadversions on the Second Part of his Book*, called, *De Christiana Libertate*; the first part only relating to *Liberty of Conscience*, none of his Work, but by a nameless Author.

So far now as I feel my self concern'd for the Truths sake, and the vindication thereof, to give forth my Testimony as well against the great weakness, as the gross wickedness of this Hellish, dark piece of deceitful work of Envy and Folly; and to detect his groundless Suggestions, unchristian Reflections and uncivil Informations; not at all designing thereby to undertake the Answering of every particular passage that hath relation to particular persons engaged in the differences betwixt our Friends, and the separate party (for that would be a work both more tedious, and also would require more pains than at present I can take to undertake the same) which I leave to them as they find themselves concerned, in Truth to take notice of; my present

C

work

6 *Righteous Judgment placed upon*
work then only is to make some short
Observations of that which in General
I am concerned with, and lies most ob-
vious in my view.

*Righteous Judgment placed upon
the Heads of our Malicious Oppo-
sers.*

C H A P. I.

HAVING perused the *Second Part* of
Francis Bugg's Book, he miscalls,
De Christiana Libertate, I do not so

*I doubt very much
whether he knows what
the true Christian libera-
ry mean*

much as find any one
page or passage to
have the least resem-
blance of, or Relation
to *Christian Liberty*, in
a true and proper sense; I mean what he
has wrote himself, and not what is Tran-
scribed from other Authors, abstracting
which, there will be but a small parcel of
his remaining.

Besides, thou may take notice of the
Pride and Self-conceit of this vain
Man, who gives his Book a *Latin Title*,
which signifies no more in *Latin* then in
English,

English, and has no more Emphasis nor Authority in it, therefore only useful for *Vain Ostentation*: especially considering that the Book it self is no ways correspondent to the Title.

In his Epistle, page 4. He alledges two principal Reasons, why we look upon him and his Adherents to be no Quakers, or consequently as he says no Christians. 'First, He says, *Our Non-submission and Non-conformity to the New Order of the Women.* (He begins thus in his flouting Airy mind.) 'And Secondly, *That their way of compelling and Antichristian way of proceeding to bring to, and force Uniformity, is by us slighted and condemn'd.*

Answer, But we know right well, there is a *Third* and a more weighty Reason than either of these, and that is, *That they have a certain inward sense and sure discerning from the Infallible Spirit of Truth* (which I know they will not regard, or admit of) *that the wrong, wicked, perverse Spirit hath entered into them, and thereby are Adulterated in their minds from the blessed pure Spirit of Christ Jesus, and departed from the Truth in the inward parts, whereby they are degenerated, and were so in their Spirits, before ever they durst publicly appear in this treacherous*

Righteous Judgment placed upon
work of Separation, and before it was
so notorious as it is now. And so the
having Apostatized from the Truth, and
the living Vertue and sensible Operation
and Experience of the Life thereof, first
in their own particulars, thus, They (and
not ~~the~~) have rendered themselves ~~as~~
Quakers, or no Christians.

For we never concluded any person to
be truly a Christian simply because of his
outward Conformity to the Profession of
Truth, and because of his Submission
to the Holy and Decent Order of
Christs Church, in respect there is no-
thing visible can rightly constitute and
properly denominate any Man or Wo-
man *True Christians* in the sight of God,
who regards more the inward bent, frame
and disposition of the Minds of People,
than their outward appearance, however
glorious it may be; and therefore it is of
absolute necessity that their hearts and
spirits be uprightly fixed in his sight, if
ever they attain to the Nature of true
Christianity.

Now though it be confest, that many
may appear in the view of o-
thers for a time seemingly *strict* and *seri-*
ous in their *Conversations*, so that nothing
can be justly charged against them, that
is apparently *Wicked* and *Gross*; yet in
the

the mean time their *Hearts not right*, nor
found before the Lord, something that is
abominable, offensive and
grievous to his Holy *Spirit*, is secretly lodg'd
and privately enter-
tain'd, as their *beloved Delila*, which at
last (may be) breaks forth into some Ex-
travagancy or other; I say one (as a *Hypocrite*) may be thus dressed up with a
specious shew and fair cover, appear so
and so; Yea, and for their interest sake
Conform to that which is good and praise-
worthy, and which in its self is com-
mendable and laudible; but in the bot-
tom rotten and deceitful; yet though
these do so, it will not follow in good
reason, that those who are truly and in-
wardly sanctified, cleansed and purified
in their Conscience from dead works,
and whose Hearts are Sincere, Honest,
and Upright, should not so and so ap-
pear as to the outward, in an holy harm-
less Life and innocent Conversation, and
also in a Conformity and Submission to
that which is Orderly and Decent, and
to be subject to follow that which is con-
venient, needful and profitable, amongst
a People, no more then that's true,
though as the common Proverb is, *It is*
not all Gold that glitters. And as we

say, *All are not in the Possession of what they are in the Profession of.* Yet is there no true Gold that glisters? And surely those who do possess of the living Vertue of Truth, and are faithful to the Lord, they are engaged publickly to appear in *Profession* of; and *Confession* to the same.

In the beginning of the Preface, page 7, F. B. says, *The main thing intended by this Discourse is to shew the Mischief of Impositions on tender Consciences in matters Spiritual, &c.*

Thus he insinuates as a false charge upon the whole Body of our Friends to be guilty of, which indeed is their main principal Basis or ground, from whence doth proceed all their fierce violent Clashings, bitter and malicious Invectives, base and unchristian Reflections, viz. Their Imaginary, formed, and groundless supposition and envious suspicion, *That we endeavoured to compel and force tender Consciences in matters Spiritual, to be conform'd and in subjection to that, contrary to the perswasion of their minds, and Light of Christ in their Consciences;* this is easily disprov'd, and has been fully confuted by many living Testimonies that we have given forth on this account, both by word and writing, and for a further confirmation thereof, thus do I affirm
on

on the behalf of all my dear Friends, who are thus abused by these foul, perverse, and scoffing Spirits, *That the Almighty God, the searcher of Hearts, and tryer of Reins; he knows we never endeavoured nor designed to compel any to subject in a Conformity to that which we know was both just and reasonable, who were not falsely satisfied in their own Consciencs, and not freedom and clearness in their minds thereto.*

For they who received Truth in the love thereof, and continue in subjection to it, the power and force of it will inable and make them willing to obey the voice of God, immediately in their own Hearts, and in the Mouths of his Servants; which Voice of God calls unto Holiness, without which none shall see him, and there being an aptness or proneness in many after they are reached to by the Lord to neglect that Duty he requires of them, therefore in his tender Love, hath he given Gifts for the work of the Ministry, for the perfecting of the Saints, for the Edifying of the Body, till we all come in the Unity of the Faith into a perfect Man, unto the measure of his Stature, of the fulness of Christ, Eph. 4. 8. &c. — And well said the Apostle Peter, *Yea I think it meet as long as I am in this Tabernacle to stir you*

up (or) to stir up your pure minds by way of remembrance) that we may be mindful of the words which were spoken before by the Holy Prophets, and of the Commandment of us the Apostles of the Lord and Saviour; knowing this first, that there shall come in the last days scoffers, walking after their own Lusts, 2 Pet. 1. 15. 3. 1, 2. &c. Which also was practised by the Apostles in Exhortation, Admonition, Counsel, Reproof, and Condemnation, as the Spirit of Truth Directed them, and according to the several states of People, to whom they Ministered by Word or Epistle.

And Reader, it is well known, that any who were really scrupulous, from a true tenderness of their Spirits; careful, or fearful to do any thing but what they found to be their Duty, and in the Light of Christ Jesus, did see they were called to be obedient to the same; over these we have been very tender, and have encouraged and counselled them, Singly to wait upon the Lord, for a sight and sense from him by the in shinnings of his pure Light of that which they ought to do, and if we could inform their understandings, and in the good hand of the Lord be instrumental to clear their Judgments, by opening to them the profit and great advantage

tage reaped by those who have found it their place to be in Unity with their Brethren in a *Christian Condescension*, to those things that are decent, orderly, and profitable in the Church of Christ, that we have endeavoured to do, and (blessed be the Lord) our labour of Love and pains therein hath proved successful, and many have been helped thereby, to see through the Mysterious wiles and subtle workings of the Enemy, both immediately and instrumentally.

So thou mayst be assured, we never pleaded for a conformity or submission of any to the Christian Order, and wholesome Discipline amongst us, but as they came to be *Convinced in their own Consciences*, and well persuaded in themselves from a clear and sensible Conviction, *That it was their bounden duty so to do.* And therefore I say, and thou mayst see, that this Authors false Charge, with all the rest of his confederacy, in all their lying Clamours, proceed from a *base perverse Spirit* (that does surmise to People that we were bringing in an *implicit Faith and blind Obedience*, by forcing a *Conformity before Conviction*; which is opposed by us, with our utmost endeavours) and is of the Devil, the Father of lyes, who is the original Author of all this mischievous dark work

14 *Righteous Judgment placed upon*
work of *Separation*, &c. and makes use
of those his wicked Agents to defend the
same, under the specious pretence of
Liberty of Conscience, **Liberty of Con-**
science; and influences them to defame
the Lords faithful and innocent Servants,
by malicious, abusive Reflections, and
false Insinuations, to amuse People, as if
the end of all their labours and travels in
the Service of Truth, for the preservati-
on of Gods Heritage, were to bring
them into a *Uniformity of such and such*
Canons, Decrees, and Orders, that tended
to an *Apostacy, Imposition*, and what
not.

Now, I hope, *Reader*, thou wilt plain-
ly see, that the very main thing intended
by this angry Author, as the principal
foundation of his work, is notorious
false, and abominable; seeing it is so,
without all doubt, then thou mayst safe-
ly conclude all the rest of his work (I
mean, his ensuing Treatise) is a piece of
perfect *Forgery*, absolute designed *Lyes*
and *Slanders*, so much of it as insinuates
and has a tendency to introduce a false
report, and beget a wrong belief concern-
ing us, whose Innocency is well known
both in the sight of God and sober-mind-
ed people, that it was never our business
directly or indirectly, to drive any to a
forced

forced subjection contrary to their persuasion & inclination of their own minds. And for my part, I do ingeniously declare, that I could never perceive any such thing less or more amongst Friends where ever I have been in any of our Meetings, neither truly do I yet see (and I hope never shall, I desire never to see it whilst I live) that by all the vain Scribbling, Prating, and Tattling of their Idle, Ridiculous Stories, either by Words or Books of our Opposers, that they have produced any convincing solid proof, rational or clear demonstration to any judicious understanding Persons, that the Body of Friends are so and so Apostatized, and do so and so drive, impose, force and compel any to a Conformity to the wholesome Christian proceedings in their Men and Womens Meetings, or that G. F. that faithful Servant of the Lord, is become an *Apostate* or *Innovator*, as W. R. &c. most maliciously suggests.

As for this of F. B's I have considered it, and I find much *weakness*, attended with a great deal both of extream *Wickedness*, and also of foolish *Drollery*, *Malice*, and *Envy*, and I doubt not but the impartial, and such as are not prepossessed with prejudice, will easily discern and readily observe the same by what follows,
For

16 *Rigorous Judgment placed upon*

For in Page 8. he brings in an impertinent parallel, saying, *And now I will shew you a Parallel betwixt the Treatment, which the Protestants met withal from the hands of the Papists for their pains, and betwixt the Treatment W. R. T. C. and others have met withal from the hands of G. B. and those of party with him for their pains;* and so sets down at large in page 11, 12, 13. the manner of the Papists Cursing *Thomas Bennet*, for publishing and manifesting their Error.

Ans. Is not here the height of Malice and extream wickedness? *first* to insinuate most falsly our being like to the Papists, for which *F. B.* thou deserves a dreadful reward, and shall unavoidably meet with it from the hand of the just God of Heaven and Earth, if thou speedily repent not.

And *Secondly*, To compare what several of us have given forth from the Spirit of the Lord, in a true living Zeal, and from a holy Constraint and Detestation against that rending, tearing, and dividing Spirit, that is cursed of God for ever, which weighty Testimonies through his People shall stand over thy head, and all those joyned with thee in that mischievous work of Separation from the Lord, and Opposition to his Work, and that which
would

would divide and scatter his Heritage : I say, to bring in Parallel ; betwixt what the Lord gives forth in the Authority of his Eternal power, through his Children either singly, as with respect of themselves ; or joyntly, as a Body of People gathered together by his power, to give forth a true Sentence and Judgment upon that which is wrong, with what the Pope or Papists have done in their dark and blind minds, by their Bulls and Curses. Oh! what a wicked and abominable thing is this !

And as if this was not sufficient to shew thy Rage, thou also basely insinuates, page 15. As if we were not a suffering People our selves, and had but once the Law to assist us, in our Church Censures, &c. We would expose People to Fire and Faggot, Curse and Excommunicate them, and deprive them of their Priviledges and Advantages, Temporal, as well as Spiritual, as ever the Papists did : And that Reader, this is the true English and natural Consequence of this Mans unsuitable Parallel, and not by bare Inferences there-from, he expresses the same more fully in plain legible Characters, falsely saying, page 200. *A Man may transgress the Scriptures, days without number, but yet never be Excommunicated by G. F. and his Party* (this is largely

18 *Righteous Judgment placed upon*
largely interred, but not at all proved in
his Book) but *J. B.* never sold but one Book,
namely that of *W. R.* his publishing that ever
I heard of (but I ask how many did *I. B.*
vend and dispose of them into the Coun-
try? and I doubt he sold many more then
one, which I believe himself will not
deny) And so you see he is dismembred, no
Spiritual Fellowship, no spiritual Communion
they can have with him (that's true, nor
with thee either, or any such Rambling,
Ranting, Loose, Libertine Spirits, like
W. R. and thy self, yet here no Curse,
though no Concord, no deprivation of
Temporal Priviledges, though an Ex-
clusion of Spiritual Communion) — Nay,
(says *F. B.*) they do not only testifie against
that Bad Spirit, as they account it, but him
also, viz. the Man also. Oh that we could
but say, Take him Jayloz, and that ef-
fectually; and further as a compleat
Draught of thy Divellish Malice in page
203. where thou says, *Had I all the Books*
of Controversie by me, I presume it were a
thing too hard for me to undertake, so that I
must take a step into the Papists Road of Cru-
elty and Severity, &c. Oh! the most En-
vious, Cruel, Hard-hearted Man, full
of Malice and Mischief, what shall I say
unto thee? Certainly the Lord God will
call thee to an account for this perverse,
de-

deceitful, devillish piece of Treachery, Lies, and implacable Enmity: and remember I tell thee, in the fear of the great God, if thou do not deeply lament for, unfeignedly and speedily repent of it, most dreadful shall thy Portion be, and most terrible shall the Judgment and Indignation be, which thou must feel from the hand of the Righteous Judge of Heaven and Earth.

Being much astonished to see the great boldness and strange Impudence of this unruly Person, and other Rambling, Disorderly, Opposite Spirits, that dare give forth in Print, and publicly also report such manifest Forgeries, Notorious and Apparent Calumnies against the Faithful Innocent people of the Lord; and in the serious consideration of all their ungodly Railing Expressions, with many scurrilous Mockings, abusive and scoffing Reflections. May not I say, and many also with me, as they of old expressed their Admiration of that unusual passage mentioned in Judges 19. *And it was so, that all that saw it, said, There was no such deed done nor seen, from the day that the Children of Israel came up out of the Land of Egypt unto this day.* Consider of it, take Advice, and speak your minds, Was there ever such Wickedness and Folly

Folly done? Was there ever such Madness and Envy seen in any People (since the time the Lord appeared unto us, and brought us from under the *Egyptian Bondage* and *Darkness*; and since the day that the Lord Visited us by his mighty Hand, and out-stretched Arm; and gathered us to be a People to himself) as in these now, who *under the Profession of the same Truth*, have (it seems) even made a Covenant with Hell, Death and the Devil, and proclaimed a Confederacy together, to War against the Lord and his People; by their open Opposition to, and disdainful slighting of the comely and commendable Practices in the Church of Christ; especially considering (which greatly aggravates their guilt) the singular advantages they have had above many people, what understanding I believe divers of them came unto, concerning the work of Truth, their great knowledg they had attained of the Principles of the true Religion, and some of them (its like) once enjoyed experimental nearness to the Lord; and Fellowship with him and his People; and yet for such to become as Absolute, Stou, Resolute Enemies, to oppose both; as everany, yea by many degrees are far worse, and as it were in the superlative endeavours to exceed their former Predecessors.

sors (I mean the old dry Apostates) was
there ever such a deed done or seen? And
that notwithstanding the Lord hath been
so graciously pleased, both signally to ap-
pear by his Heavenly and Divine power,
as well for the preservation as the vindi-
cation of his chosen faithful ones, who
have stood in his Counsel, and in the
uprightness of their Hearts could appeal
their Innocency to him, and also hath
evidently manifested, and apparently
discovered his Wrath and fierce Indigna-
tion against his and their Enemies on e-
very hand, in so much that those who in
their time rose up with a high, lofty and
imperious Mind, proud and exalted Spi-
rit, abusing and villifying the Innocent
Servants of the Lord amongst whom our
ancient faithful Friend G.F. has not been
one of the least concern'd both then and
at this present juncture of Controversie,
I say, where are these now, with all their
confused stuff of Janglings and Conten-
tions? What came all their Noises and
Bustlings to? We clearly see the Devil
and all his cursed Agents could not pro-
duce what they designed thereby, and
why? The Lord Jehovah, the mighty God
of Heaven and Earth appeared as a terri-
ble Enemy against them. Now I leave it to
you to consider how the Lord hath
D me

me; so see thee errading on in the very
Foot-steps of these old Back-sliders from
the holy Commandment of Life deliver-
ed to them, who from the same perverse
Spirit, to the same end, and much after
the same method *Opposed the Truth, and*
abused Friends thereof; as thou dost: but
thou and W. R. &c. go some steps be-
yond them, and did not they (as well as
thou *E. B.*) print divers scandalous
Pamphlets, amongst which there was
one called, *Liberty of Conscience asserted*
against Imposition (if I be not much mi-
staken) wherein they endeavoured to mis-
represent Friends to the World as *Apo-*
stasies and *Innovators*; and such as were
setting up a *Romish Hierarchy*, and bring-
ing in Arbitrary Jurisdiction over tender
Consciences: To that now its clear as the
Sun shines, their false charge thou and thy
Adherants have revived, their way you
have followed, their Cause you have un-
dertaken; evidently demonstrates you
to be in the same work of wickedness;
and One with these in the very root of
bitterness: though I know thou art so
benighted, surprised, charmed and be-
fooled, yet not befooled by the Devil.
But alasa! What shall I say? He never
the God of this World hath filled thee
with

into a deep Lethargy or Sleep, and so
blinded thy Eyes again. Cif ever they were
once opened, that thou, and such as thou
art, cannot see nor apprehend what you
are running and hurrying head long into,
till the Flames of Eternal Judgment, and
the fury of that fiery Indignation make
you sensible what your wicked devillish
Work has been.

But O! the earnest Prayer of my Soul
is to the God of infinite Mercy, and un-
speakable Compassions. That you may give
us such an awakening, and that you in time
may be grieved up, and alarmed by his
Righteous Judgments in your Hearts, by ly-
ing under the same, and by bowing to the
Indignation of the Almighty, you may obtain
mercy from him to your poor Immortal souls,
before the day of wrath be quite spent against
you, that though you then may cry, yet you will
not be heard.

and shoud be grieved

CHAP. II

IN PRAISE. I find E. B. say, Rev. of G. E.
and his party shall still stand to it, that the
women's writings is of Divine Inspiration, &c.
and then brings in an impertinent, need-
less Query. Whether Christ was designed to
live

24 *Angustine's judgement placed upon
her in his Delivering to that honoured Audi-
tor in his Ministry.*

Ans. I say he was in neither; but ac-
cording to the Capacities of the People,
amongst whom he conversed, it was that
he spoke, delivered, and opened things
to them: And F. B. scoffingly interro-
gates, *And who did he constitute in his room
to supply that defect, whether a visible head,
namely G. F. &c.*

*We do know very well whom he did
appoint in his room, when he was to be
removed bodily; he encouraged his Di-
sciples with a sweet promise, I will not
leave you comfortless but the Comforter,
which is the Holy Ghost,*

*Q. The true force
of the Greek word
advocate, is Advoca-
te, one called to,
sent for, invited to
come, upon what oc-
casions or for what
end forever, see 1 John*

*whom the Father will
send in my Name, he
shall teach you, and
bring all things to your
remembrance, whatsoe-
ver I have said unto you:
and although he gave*

*forth and spoke much unto them, yet
they were not able to bear all things,
therefore he says, I have yet many things
to say unto you, but you cannot bear them
now; Doubtless, when the Spirit of Truth is
come, he will guide you into all Truth; for
he will not speak of himself, but whatsoever
he shall hear, that shall he speak, and he
will*

will shew you things to come: he shall receive
of mine, and shall shew it unto you.

From which we may observe, that
there is large room left for the Spirit of
Truth (who should receive of Christ's and
shew unto his followers to instruct and
lead to, never contrary, but agreeable
with the Scriptures of Truth, that which
is needful, proper, and profitable in the
Church for the preservation of the Mem-
bers thereof; in the comely commenda-
ble gospel of Order, that thereby the
lovely sweet Unity, Concord and Heavenly
Harmony may be retained amongst them,
to their mutual joy, comfort, and edifica-
tion, and to the praise of his glory, who
hath called us to be his peculiar people,
zealous of good works, and hath preserved
us against the malice, violence and rage of
the Devil and all his Instruments, under
every appearance or transformation.

Now whereas this angry peevish Man
makes such a noise against and bullies a-
bout the Lawfulness of Womens Meet-
ings, because he cannot find Chapter and
verse expressly set down in the Scripture for
creating Womens Meetings distinct from the
Man, to be constantly set up once a month about
the 10th hour of the day. This he brings
in (pag. 101, 102.) as in the name of the
Professors; but I look upon it rather as

his than theirs; and therefore I will supply
my self particularly to him in what follows
upon this Subject.

Tell me now I pray honestly (if there be
the least dram of ingenuity yet remaining
with thee) hast thou in thy time per-
formed divers lawfull; and may be (with
respect to thy particular satisfaction) very
necessary Duties; and that upon a Religious
account too; and such as thou couldst
not well omit without offending the Lord,
or breaking thy peace with him; and yet if
thou wert to be questioned by the profes-
sors (for that hath been always their great
plea against us) to produce expressly Scrip-
ture Chap. and verse to prove the Lawful-
ness thereof: If thou hast not, I am sure I
have, and many have found it as a pleasure
upon our Spirit being commanded of the
Lord to go about such and such a service
(I could name many particulars) for
which we could not give expresse Scripture
to prove the Lawfulness of the same. I pray
what Chap. and verse from any of the Four
Evangelists can I give to any of the pro-
fessours that would ask the same of me;
Suppose I were commanded of the Lord
to go to such or such a Steeple-house in
City or Country, or it were weighty up-
on my Spirit to visit any one particular
Meeting or County in this Nation: this
I hope

I hope thou wilt not deny but it is in the first place lawful for me so to do; and in the second place necessary also; with respect to the Command of God, which I am bound to observe as duty; as if it were set down in Scripture expressly. R. B.

I command thee to go on such a place, on such a day, in such an hour, &c. or holds

And next P. B. where wilt thou find expressly Chapter and Verse in the Scriptures that thou should meet in such a place on the First day or Week day, at such an hour, either for Mens Meetings or the care of the Poor, &c. or other Solemn Meetings on the Account of Gods Worship? R. B.

And further, to come closer to the Matter, will Professors should Query of thee, Quid P. B. givest Chap. and Verse expressly to prove thy Practice of keeping on thy Day, and disprove our taking it off to persons, as a *Heathen* Unchristian Practice; and as to many other things I might mention.

Moreover as concerning Womens Meetings, something further, R. B.

As the Christian Women in the Primitive Gospel times had their Services in the Church, as the Spirit of Truth then led and guided them, which was and is unlimited; and what does thou know Fr. but the Lord Jesus will then encourage

"Maker of Sun-Dials, in whose House
 "certain Neighbours meeting together,
 "to Comfort and Edifie one another,
 "and to pray one with and for another,
 "to the number of Nine, or there-a-
 "bouts; with their Daughters; these
 "Murderers hearing of it, ran violently
 "in among them, thinking to have found
 "a Minister Preaching to them; but
 "when they saw how they were mis-
 "kens, they dragged them out by the
 "Hair of the Head into the midst of the
 "Street; where leading them with a
 "bundance of Stripes, they cast them in-
 "to the River; in which Calamity God
 "endued them with such strength and
 "skill, being unbound, that endeavour-
 "ing to swim, at length they arrived at
 "an Isle, they being seized upon by some
 "Ferry Men, they were stript naked, and
 "then thrown again into the River, and
 "thinking yet to save themselves, they
 "were in the end knocked down by the
 "seditions in the Suburbs of Vienna.

Now by this Spirit of Truth the Christi-
 an Women are directed and led to meet to-
 gether to discharge their Duty aforesaid, in
 their taking care of the Poor & Fatherless,
 & other good Christian profitable Services,
 as the same directs them; and the Lord
 both attends them by his Counsel and
 Wisdom,

30 *Righteous judgments*

Wisdom, and also countenances them with his Living, Divine, Refreshing Presence in their Meetings, and by him are the Faithful Women justified, whoever may condemn them.

And we do very well know that as his living eternal power hath set up and established our publick solemn Assemblies, and our open Meetings, so I do confidently affirm from sensible well grounded experience, as I have been many times an eye-witness, the same hath established Womens Meetings; and I am fully satisfied without the least hesitation or scruple in my mind, that now which hath and doth give authority to the former, to render them lawful, attends the latter, to authorize and render them both, lawful and lawfull.

Therefore I may safely say, that Spirit which opposes, abuses and despises the Women, in their respective Christian service, and would not allow them the liberty which they have in Christ their Head and Husband, is the Damned wicked Spirit of Imposture, &c. which condemns that which God justifies and approves of, and so an abomination before him: and I am truly sensible, that those joyned therunto, I mean thee F. and such like to thee, who through that rancour and radicatted Malice

ce, have hardened your selves, (I am afraid) to destruction, and not all who through ignorance or simplicity are betrayed by your crafty designs and subtle insinuations to favour your work, such as stand in opposition to, and separation from the *Womens Meetings*, that though they seem first and mostly to envy against *Womens Meetings* (and as I remember follows or imitates the old Serpent, who first set upon the *Woman* by his Temptations with a Design to gain ground upon the *Man* afterwards) yet the same wicked ranting loose libertine Spirit, that cries out so vehemently away with our *Womens Meetings*, (as thou in thy scoffing airy Mind abuses them, comparing them to the *Papists great Idol*, viz. the *Kiss of Grace*, to *Graceless as well as Lifeless things* (see p. 8. and 47.) will not only desecrate *Womens Preaching* as some of them have done already) but also at last would overturn our *Mens Meetings*, and so would bring all things topsy-turvy, upside down, into a meer *Chaos*, Disorder and Confusion again, and here would be (which the Devil would be at, and mainly seeks) an open door for *Libertinism*,
Ran-

24 *Righteous Judgment* placed upon
Deism, Atheism, Profanity, and
all manner of *Debauchery*. But God
Almighty will overthrow all these devylish
Designs and hellish Imaginations, and
Truth and Righteousness hath he decreed
to establish in the Earth, ever-
lastingly magnified be his holy Name for
ever, for he is worthy over all to be
feared, served and obeyed by all the Sons
and Daughters of Men.

CHAP. III.

NOW I come to the first Chapter of
F. Bugg's Book p. 24. in the which he
pretends to treat of *Principles of Truth*
received and believed in the beginning, &c.
wherein there is but little of weight to be
noticed, being but a slender imperfect
Relation thereof, and that too, with a
crafty, subtle Design to strike against
Friends of Truth, maliciously thereby in-
sinuating to the World, *How it was so and*
so with them in the beginning, and now other-
wise.

This living Testimony I have to bear to
the contrary, that (blessed be the name
of the Lord) the same foundation principle
and corner stone that was laid in the be-
ginnin

giving for the building of Gods Spiritual House, is as precious to us now as ever, and is of as great esteem, and we do preach the same, and no other; even the saving sufficient Divine Light of Christ Jesus, and the Spiritual appearance thereof; and it is our work and labour to direct and turn the minds of people to be inward and retired thereunto, as unto the more sure word of Prophecy; and that there is sufficiency in it, being obeyed, to lead to salvation; and as we are come to the experience of the holy Unction, and feel and taste of the sweetest, excellency and vertue thereof in our own particulars, so we declare thereof unto others, that they might be stirred up to wait upon the Lord with us in his heavenly Gift, and have the same sense and experience in themselves, and so see and taste for themselves; and blessed be God, our love one to another, doth abound; and our zeal for his holy name doth encrease; and a heavenly harmony of life sounds in our Assemblies as in the beginning, in which stands our Unity & Fellowship, and there are many who are living witnesses by how much the more we are spiritually minded and seriously exercised in the inward Testimony or Law of the Spirit of Life; and the more we take delight to meditate therein Night and Day

Day, by so much the more the Lord is
pleased to manifest his Love unto us, and
to reveal his pure Power amongst us, and
is our Hedge and Wall to this Day, and
gives us favour in the sight of the People,
glorified be his pure name for ever.

And we do testify in a holy fresh zeal
against all such *Fornications, Will-worships,*
Church-Authorities, Ceremonies, Orders, Insti-
tutions, as are neither useful, decent nor
comely in the sight of God; and our Testi-
mony lives & remains as in the beginning
(everlasting praise to the Almighty) against
all that Trash and Trumpery of the *Whore* of
Babylon, brought in and set up in the dark
Night of Apostacy; and we do testify
That Christ & his Kingdom is to be known
within, not in any Observation or Pro-
fession that is Visible, without the possession
and inward enjoyment of him; and he,
even the second *Adam*, the Lord from
Heaven, is Head of, and Lawgiver to our
Church, on whose shoulders the Govern-
ment and Authority thereof is laid. And
we know, that though in the World there
are which many, and many Lords, yet
unto us there is but one Father, and one
Lord Jesus Christ: who is the Author of
that Faith, and the Testimony of
the Scriptures of Truth; and they are very
good

good, and useful in their place, and they
are by us believed, and a great comfort
and blessing to us, but still the Spirit of God
is the first Principle, the Pale, and only
Head of the true Church, and Sanctified
people of God, and is likewise the Rule of
our Life, and Practice, and always hath
the preheminance in our Testimony, as
ever from the beginning; this we have
declared, and do declare on all occasions,
to all People, Professor, and Profane, &c.
and such as are faithful to the Lord, will
not question the truth of this, as it is at
present witnessed (Everlasting praises to
the Lord over all.) And these need not go
for proof thereof, as thou saist pag. 28.
*to such and such Testimonies of those good faith-
ful Servants of the Lord, who did bear a Noble
Testimony against all Apostates and Back-
sliders, as the Reader may see in a Book of our
worthy Friend Isaac Penington (whom F. B.
mentions) concerning Church Government.*
For we have a certain evidence and many
clear tokens of the powerful, divine, and
refreshing presence of the Almighty God
attending us in our holy Services and Chri-
stian Practices, both in our Men and Women
Meetings, which shall stand and in Glory
remain, when thou and all such clashing
singing, jangling, and perverse prating Co-
rits shall vanish and be no more seen in this
World.

30 *Highway judgments played upon*

World. And indeed, I know for certain,
and many times it hath livingly and with
unspeakable comfort opened in me, when
I have had occasion to be under any
sad Exercise, by any of this Opposite Party,
that their wild and hasty furious Contentions
and malicious Endeavours, against the Gospel
Order in the Church of Christ, is but another
Innork (though one of the blackest and
thickest) that is come up, or maybe, may
hereafter come up from the Bottomless Pit.
And the breath of the Lord God Almighty is
scattering of it, and will blow it quite away,
so that it (as we have seen other Innorks)
shall utterly disappear.

And the wise prudent Reader may observe,
that many of the Epistles of Advice and
Counsels to Friends from their Meetings,
nothing now more than in the beginning
implies any imposition or force thereun-
to; and they are so worded as that Chri-
stian liberty is preserved, and the people
not imposed upon beyond their freedom;
and that it is so I shall prove in the next
Chapter.

And so we plainly see that the Devil and
his Agents have but defooled themselves by
vassely insinuating to any, as this P. S. doth
in page 31. *That we exercise Dominion,
Gravely-like, and with Liberty and Gods
Privileges: for the same Christian Con-*
fession

discussión and true moderation appears amongst us as in the beginning.

CHAP. IV.

IN page 32. F. B. says, *I am now to manifest the alteration and the cause of Divisions amongst us about Matters of Faith, and the exercise of it, Church Discipline, and Conformity to it.*

Poor Man! Thou lookst far abroad to seek the Cause of Division, and little minds to look at home in thine own House; and for all thy vain insolent Braggs and proud Boastings, in bringing thy proof, That there is *Violence, Tyranny*, and what not, done to our first Principles of Union; citing W. P.'s Saying in his Address to Propag. 149. "That Perswasion and Conviction began all true Christian Societies; and whether his violence upon this part, Tyranny and not Order is introduced, &c. — I say it is a Lie in thee to insinuate the contrary as to us; and Reader, to evince the same, consider but the weakness of his Proof, for which he inserts G. F.'s *New Order* (as he in his flouting mind terms it) wrote about the year 71. for *Womens Meetings* to be held *Distinct from*

50 *Righteous Judgment placed upon Mens Meetings*, and was confirm'd afterwards (as he says) by a *General Council* or *Yearly Meeting*, &c. viz Dear Friends, To whom is my love in that which changes not, it would do well, and be of service for you, to have a *Womens Meeting*, as they have in other parts, &c. I refer thee to the perusal of the rest of G.F's Epistle, which I believe he wrote from a sense of the holy Power, and see if thou canst find any thing therein like unto imposition, violence, or alteration, done to our first Principles of Union.

In page 38. he scoffingly and impertinently says, *At the Yearly Meeting or General Council held at London, in the year 75. The said Grant or Order was strengthned and confirmed in all points, and with as much Policy as ever the Learned Bishops or Grave Senates, used to establish their Monarchical Governments, &c.* The understanding Reader may perceive his weakness and folly herein.

And in page 40. he greatly brags, to give both proof and president, of what he insinuated, and so transcribes something, concerning propounding of Marriages, which he calls, *the confirmation of the Foundation of the Womens Meetings* (namely, G.F. his Order above recited) *by a General Council held at London, Anno 1675.*

London,

London, 27. 3 Mo. 75.

It is our Judgment, That for better Satisfaction to all parties, that there may be due time for Enquiry of Clearness of the persons concerned, it is convenient that Marriages be twice propounded to the Meetings that are to take care therein, both to the Mens and Womens Meetings, where both are established before they are accomplished; and when things are cleared, that the Marriage be accomplished in a Grave and Publick Assembly of Friends or Relations.

I have set this down *verbatim* as I found it in F. B's Book, wherein thou maist observe, First, It's said, *It is our Judgment, that for better satisfaction to all parties, &c.* (not for Imposition upon any.) Secondly, *It is convenient* (here's a good cause and reason.) And Thirdly, *where both are established, &c.* For my part he must see further than I can, that draws such an Unnatural Conclusion from the premises of *Imposition, Violence, or Tyranny*, done to the first Principles of our Union.

But to prove yet the same, it seems he is somewhat pinched, for he strains and snatches greedily every thing he can to

make out his matter. In pag. 42. he saith, *I am necessitated to transcribe more of the transactions of this Notable, if not Universal Council, than I am willing* (Alas! that ever thou should'st have been so willing to serve the Devil at such a rate as thou does; too too willing Francis to make use of all thy strength to hatch out of Hell and plod in the dark, if thou canst thereby but abuse an innocent people) *lest G. W. should again call for a Proof or Catalogue of their new stamped Government*: And to this end he inserts another paper which Friends wrote concerning *Men and Womens Meetings*.

It is our Judgment and Testimony in the Word of Gods Wisdom, that the rise and practice, setting up, and establishment of Mens and Womens Meetings in the Church of Christ in this our day and generation, is according to the mind and counsel of God, and done in the endearing of his eternal Spirit; and that it is the duty of all Friends and Brethren in the power of God in all places to be diligent therein, and to encourage and further each other in that blessed work, &c.

I refer the Reader to consider the rest of this, and compare it and the former with a Letter of advice and counsel for the help and information of the weak and lately convinced, pag. 28. where-

in he says, *It was so worded, as that Christian Liberty was preserved, and the People not imposed upon beyond their freedom.* And see if there be such a vast difference as he would insinuate in pag. 45. *Behold (says he) the difference between this Decree and the Letter of Advice and Counsel in the first Chapter, &c.*

** Yet in that I do not find Chap. nor verse of Matthew, Mark, Luke, or John; which he calls for so much.*

That was not proposed otherwise than Advise and Counsel, and not as a Form or Rule to walk by, &c.

CHAP. V.

AND Reader, That thou maist see whether this Author either looks like to be a sober discreet prudent Man, or like a true Christian Quaker, as he and W. R. and some few of their party would be reckoning themselves, as only such; I will here insert something of his flouting Mockery and idle Drollery in his Observations upon the fore-going paper, and indeed the greatest part of his Book (I mean this Second part, and what properly may be termed his) is stuffed up with such impertinent Stories and uncivil Reflections.

In pag. 46. But (says he) to make good provision against any that shall yet dare to slight this new Model or new found Method of Church Government, or call in question their power and authority, see what a strict and severe Admonition is uttered forth, even as if it had come from the Popes Council of Jesuits and Crafty Friars, &c. In pag. 47. and speaking of Womens Meetings, I say, if it be so, why should not the Episcopallians, Presbiterians, Independants, Baptists, &c. know of them (and why not? as many of them do, of which we are not ashamed, if all the World knew it; and by the sober part of them are commended therefore) but if it be a meer Imagination of their own brain (I think strange, Francis, thou hast now so much discretion as but to suppose it, and say [If] to it, it seems it sticks a little in thy throat, and thou wouldst fain come out with a positive Assertion, if it were not an absolute downright Lie, of which it may be thou art conscious thy self to the contrary, and therefore couldst not determine that it is meer Imagination, &c.) and an Idol of their own erecting, why should it not publicly be brought to Light, and made as manifest as the Lord Cromwel made the Papists great Idol, viz. the Wood of Grace (which had gogling eyes, thou said, and would smile when a good gift was

was offered to it.) when he caused it to be brought to Pauls Cross, where the People tore it all to peices in King Henry the Eighths time.

Francis, Pray tell me, Couldst thou find it in thy heart to use the Women and their Meetings so? A body would think that such a gross wicked thing were far off from thy very thoughts, much less to do so wickedly, if it were in thy power.

But alas! what thou hast publicly printed and fallily insinuated to the World, that we are *Imposers*, *Apostates*, and *Innovators*, and like to the *Papists*, and are introducing *Blind Obedience* and *Implicit Faith*, and that *G. F.* and his party are more severe than the *Bishops of the Protestant Churches*; see pag. 195. These and many more malicious suggestions do they not be-speak thy fury and envy, and may not many suspect that thou wouldst gladly that both our Men and Women Friends, and their Meetings too, were exposed to the Rage, Violence, and Cruelty of our Enemies and Persecutors, thereby to tear us in pieces.

Tell me, *Francis*, Would it not sadly grieve thee to see us so used, as *Lord Thomas Cromwel* in *K. H's* time cause the *Papists Rood of Grace* to be torn in pieces? Would not thine heart be sore to see such a dismal Tragedy? Some

may be rather think thou wouldst rather
rejoyce at it, and may be as busie as any
of them to add fuel to the fire, and help
forwards their work of Persecution, as
W. R. and T. C. have done, and are doing
what in you lies, because they may safely
judge, without breach of Charity, that Spi-
rit of Envy, Slander and Malice, by which
you are guided naturally, leads to it, be-
ing the same ground in you from whence
all Persecution hath proceeded.

And therefore if such work as this please
thee (I do not positively affirm it doth)
would not this shew the very worst part of
the Spirit of Popery, and too like the Spa-
nish Inquisition.

I pray God to pity thee and the rest of
thy Abettors, and if it may stand with
his holy will to forgive you, and open
your eyes to see the evil of your ways,
and what you have cruelly acted against
him and his faithful innocent People,
This is the worst I wish you, I can upright-
ly say, and God knoweth I lie not.

But to proceed, I will give thee, Reader,
a further relish of this scoffing Spirit that
hath prevailed upon this Author F.B. (if
so be he is the very Pen-man or Compil-
ler of all this Second Part, for I have my
own reason to suspect some other Person
to be concerned therein; I mean as to
the

the bulk of it; for I find *F. A's* name in pag. 87, whether *F. B.* had power from *F. A.* to insert this, yea or nay, I cannot tell:) making his Observations upon the rise, practice, &c. of the Womens Meetings according to the mind and counsel of God and the ordering of his Eternal Spirit, which blessed be his holy Name, many are living Witnesses this day, who can set their seal to the verity thereof, from their sensible experience of his sweet refreshing presence, countenancing us in our Men and Womens Meetings. — *Whereby* (says *F. B.* in his ordinary strain of mockery) *G. F.* his erection of this as *New as Needlest Ceremony*, is ratified by these presents, according to their true intent and meaning, *No Wope* ever had a more true and loyal Council, or one better skilled, or more politick, to save his Holiness from any danger, or confirm his infallible and unerring Institutions; nay further, I think they have granted to him his heirs and successors for ever, I see no limit in the whole Ecclesiastical Cannon. And (in pag. 56.) he says thus — So that upon the whole matter, I cannot see what could have hindred the completing this Grant and Confirmation, had they put these four branches to the remaining six (for they are in all twelve particulars)

Is not F. B. a plain Mocker and foolish Scoffer.

and

Righteous judgment placed upon
and obtained their passing both Houses of Par-
liament and the Royall assent; the neglect
whereof hath been greatly disadvantageous to
their carrying on their then notable De-
signs.

Reader, What maist thou conclude,
hath this Man the stile of a true like Christi-
an Quaker, or sober discreet Man? No surely,
one may more safely judge (without any
breach of Charity) he is more like to a
rambling Droller or Stage-player, and an
absolute Prophane Mocker, in his base un-
favoury expressions; and a great deal of
such I could mention, had I either leasure
or delight to trace him throughly. — But
as we use to say, *A Dogs bark is no*
slander.

In pag 58, 59. He most maliciously sug-
gests, to amuse people (ignorant of us)
with strange apprehensions and harsh
thoughts concerning us. *We* (says he)
that differ from others, and desires their for-
bearance, yet at the same time, differing a-
mong ourselves, cannot, nay, will not bear
one with another. (A humble lie) We cry
to the Magistrates for the liberty and free ex-
ercises of our Consciences in Matters Spiritu-
al, and will not, nay, resolves not, come
what will come, to allow the free exercise of
Conscience in Matters Spiritual to our Dis-
senting Brethren. Oh depth of hypocrisie and
fore-

fore-runner of Tyranny ! Should you have power put into your hands, bese you Peoples eyes are a little opened to see your Treachery, your Double Dealing, your Anti-christian Dealing, &c.

Is not this Man a Compleat System both of gross Lies and Envy, and also of Malice, Rancor and Drollery ?

And in pag. 71. But too much like the Papists, implicitly believe as the Church believes, practise as the Church practises, and in all points yield obedience to her Decrees without any examination, scruple, or doubt ; or else why should that abettor of the cause of G. F. advise as followeth ? viz.

*“ Let not this Spirit be reasoned with,
“ enter not into Proposals and Articles
“ with it, but feed it with Judgment, that
“ is Gods Decree.*

By thy Observations on this, it seems thou doest not understand what that means, saying, Mark the tendency of this advice ; for should the Apostles have thus preached to the Bereans, what liberty had been left for their search and further examination ? Nay, Christ himself reasoned in the Synagogue of the Jews, and the Apostles did the like, a free Debate was admired when any difference arose amongst them, which amongst us is stiffly denied.

*The re is, Reader, first a wicked Slander
and*

6.0 *Righteous Judgment placed upon*

not O li um cast upon us, suggesting falsely we are too much like to Papists, &c.

2. His ignorance of that sentence of one of G. F's abettor, as he calls him; that treacherous, deceitful, perfidious, opposite Spirit, and not the Persons joyned thereto, we are not to reason with, and which is to be fed with Judgment, and will be, I know certainly its Gods Decree, and its well known what pains and labour we have taken to reclaim and recover many who have been betrayed by their reasonings and consultings with that deceitful cursed Spirit of Separation, and the Lord has blessed our endeavours therein, and our earnest Cry to him, *That none may be lost but the Son of Perdition*: Such who are simply and ignorantly betrayed, I hope may be restored into Unity with God and his People (as many are) who have true honesty, or rather an honest right ground, remaining in them. But for those who have sinned wilfully (as the Author to the Hebrews writes) after they have received the knowledg of the truth, there remaineth no more sacrifice for sins, but a fearful looking for of judgment and fiery indignation, which shall devour the adversaries: and so goes on, and gives the reasons, and concludes with a severe sentence, *It's a fearful thing to fall into the hands*

hands of the Living God, who is a consuming Fire: Heb. 10. 26, 27. For such who speaks lies in hypocrisie, having their Consciences seared with a hot Iron, whose hearts are quite hardned, and become twice dead, plucked up by the roots; whose day of visitation is expired by their reiterated abominable provocations and rebellion, I fear such are hardned to destruction, and judicially sealed up to damnation.

And Thirdly, There is a notorious Lie. For when any difference arises amongst us, there is a free Conference and sober Debating thereof admitted, to reconcile and resolve the same; so that he lies, in saying, That both by our practice and advice it's stiffly denied.

*In pag. 101. Come give us Chapter and verse for your Womens Meeting distinct from the Men, to be constantly set up (unless a little * cold weather intervene) Monthly about the 10th hour, to get a little stock; we suppose thou meanest (speaking to G. F.) a little money for certain select uses; it being a more private way than the Bason and Platter, &c.*

* When that comes, we have seen by many observable Instances, how these Separates have crept into holes of the Earth to save themselves from Persecution, much like to the Flies, when it's warm Weather, they vex both Men and Beasts, but hardly to be seen, when Winter comes.

We say to thee *F. Bagg* and all Professors by way of retortion, *Come give us expressly Chapter and verse for Mens meeting together to take care of the poor Widows and Fatherless, at such a place in such a Month, and of such an hour of the day; as thou puttest us upon proof concerning Womens Meetings, in pag. 101. Couldst thou bring Chap. and verse in exprest terms for the proof of the former (which thou allowest of to be Lawful) as with respect to place, Month, and hour of the Day.*

Query. And ought not then the Men to meet together, to discharge the foresaid Christian Duties, unless thou canst bring expressly Chap. and verse to prove their practice therein, as with respect to place, month, and hour? If thou say, Nay, Then has not this a tendency to overthrow Mens Meetings, as well as the Womens Meetings?

Though we know in the holy Scriptures of truth, there is plentiful encouragement for both Men and Women to serve God, and each other in love and faithfulness; and though divers Circumstances relative to Men and Womens Meetings, as day, hour, month, and place, cannot be proved from exprest words of Scripture, yet the Meeting of Men and Women, and their appointing (in the wisdom of God) day, hour, month, and place, is not contrary to the Scriptures.

For

For now any rational person may conceive that it were grossly absurd and irrational, to affirm that every good act or thing done, which cannot be proved by express plain Scripture words, without any sound inference and true consequence, is therefore contrary to Scriptures.

Consider this seriously and in the coolness and calmness of thy mind, and I hope thou wilt not be so stout in opposing *Womens Meetings* as thou hast been, and likewise I desire thee and the rest of thy brethren in mischief, to consider what the wise man expresses in Ecclesiasticus, *A Back-biting Tongue hath cast out vertuous women, and deprived them of their labours; who so hearkeneth unto it shall never find rest, and never dwell quietly*: Eccl. 28. 15, 16.

And to compleat thy Draught of Mockery, maliciously and unseemly abusing that worthy ancient Labourer of the Gospel *G. F.* by thy proposing a *Battleboze*, and in thy flouting airy mind sets within it the form of *Spectacles*, in pag. 163. thereby to beget a light wanton mind in the People; and so makes but thy self a Mocking stock, or the foolish like to thy self, to deride thee, and the sober to distaste and disdain thy scurrilous, base, unworthy doings.

May not I now say unto thee for these and many more of thy unchristian defamations, malicious suggestions, and inhumane reflections, as *Paul* said to *Elimas*? Art not like to him in his wicked work? Hast not thou by this Devilish piece of treachery, withstood the Lord and his Servants, and thereby endeavoured to turn away many from the faith of Gods elect. Thou enemy of all righteousness, thou Child of the Devil; O full of all subtilty! wilt thou not cease to pervert the right wayes of the Lord? And now behold the hand of the Lord is against thee, and if thou humble not thy self speedily under the same, most lamentable shall thy state be, when thou must bid an everlasting Adieu to all thy comforts, pleasures, and riches, thou enjoyest in this life: God grant thou mayest find a place for repentance.

CHAP. VI.

IN pag. 63. *F. B.* inserts an Order recorded in the *Quarterly Meeting Book* in the *Ile of Ely*, which I leave to those particularly concerned to take notice of; but supposing that they had done amiss, which I do not grant, pray tell me what reason

reason or Justice is it, as amongst men, that a whole Nation or Body of People, should be charged to and so with the fault of a particular County, or any one Quarterly Meeting.

Most part of this Chapter relates to particular Persons to answer, if they find it worthy the pains.

But he makes such a bustle and noise about *J. A's* Marriage, its meet something should be particularly hinted at as concerning the same.

Our Friends for Conscience sake could not own nor countenance *J. A's* Marriage, which he would impose on us to own, without the Womans appearing, whom he intended to take. And is this *W. R's* and *F. B's* Conscience, that we must own *J. A's* Marriage to a Woman that comes not with him to the Mens Meeting to declare her mind (for we know our Womens Meetings they are against and disregard. And we must declare its a matter of Conscience to us in the Case of *J. A.* or any other, *for him to come to our Meeting and tell us, that he intends to take his House-keeper to be his Wife; and we desire him to bring her to our Mens Meeting to hear what she says to it: And he says, He is not free to bring her to declare that she intends to take him to be her Husband*) that we may

F

hear

he ar both parties : And if he make a matter of Conscience of this to let the Meeting hear what she saith , but we must take his word without hearing the Woman what she says ; and if he be ashamed of her to appear before the Meetings together , is not this wilfulness ? We have no Unity with such. If a Man should come to one of our Meetings , and say , *I would take such a mans daughter to Wife ;* you will impose upon us , that we must have Unity with it ; and he will not bring the Woman with him , nor Relations ; that we may have satisfaction from their mouths (or by a Certificate) and hear what they say to it ; such Marriages we can have no Unity with. And if *W. R. F. B.* and *T. C.* that was married with a Priest , can nurse up such , we say , we have no Fellowship nor Unity with them as be not decent , civil , modest , and of good report ; for we would have the satisfaction of the Man and Woman , and their Relations also , that all things may be done decently and in good Order ; that no Man or Woman , or Relations , may be wronged : for our God is a God of Order , and not of Confusion.

Now Reader , thou may'st easily discern whether we or they be the *Imposers* and *Innovators*. *F. B.* and *W. R.*'s new Order,

Traditi-

Traditions, Prescriptions, Impositions, and Innovations, is, that *J. A.* or another Man, must tell his intention of Marriage without the Woman being there, to know her mind; and this is their new Way, new Order, and new Method: And this was *J. H.*'s way (at the *Peel*) and the Woman *M. P.* was not there, who when she heard of it, she utterly denied him: And another in *Kent* did so foolishly declare he pretended to take a Woman not present there, which grieved her sore, when she heard of it.

And so by this new Order, Prescription, and Innovation, which *F. B.* and *W. R.* would impose on us to have Unity with, Women may be greatly wronged and their Relations abused by every bad loose Man, and make people believe that their consent is to it, when it is not; and so be scandalized and offended: therefore to prevent which, we do judge that in the Wisdom of God the Man and Woman ought both to come together, when they lay their intentions of Marriage before a Meeting, and their Relations to be satisfied; and if they live far off beyond Sea or in another County, then to have a Certificate from them that they are satisfied: And this I understand hath been our Friends practice before thee *F. B.* came amongst

58 *Righteous Judgment placed upon*
us, and will remain, I doubt not, when
thou art gone.

Other particulars I would mention,
whereby it may be justly repelled upon
W. R. F. B. &c. that they are the *Inno-*
vators and *Imposers*, but what I have set
down already may serve as a sufficient
proof at present.

In pag. 74. there are some Queries,
strange sort of ones as I have read; viz.
Whether Christ Jesus, the true God and eter-
nal life, in whom the fulness of the God-head
dwelt bodily, be the Head of the true Church?
Or whether George Fox, who is but a Man,
unto whom the Spirit is given but by mea-
sure, be head thereof? His second Query is
an Answer to the first, and the third to the
second, &c.

I wonder much F. B. has shewn so
much discretion and civility, as to confess
(but I believe he cannot otherways do)
that we acknowledg Christ Jesus to be
both the Head, Ruler, and Lawgiver of
the true Church.

But then in his Fifth Query he seems to
boast greatly, and brag at a high rate, as
if (forsooth poor Man) he had gained all
(how wise is a fool in his own vain conceit,
what his empty noddle or brain doth ap-
prehend, that he judges none can dis-
prove?) *If you say that Christ nor his Apo-*
stles,

files, lest neither command, example, nor president for Womens Meetings, &c. then I query further of you the said Imposers, where had you your power, or from whence had you your Authority to institute such a way of Government in the Church, by Women or other ways, containing such Rites and Ceremonies; and in whose name do you compel to an Uniformity and Conformity thereto?

What I have formerly said in Chap. + may be enough to answer the foresaid Query; but in short, I say again, from the Lord God of Heaven and Earth his People have received power, and therewith are they endued to perform those Holy Christian Practices in their Men and Womens Meetings; and thereby are they invested with Authority and Dominion to stand up as Noble Witnesses for the Standard of Righteousness against all opposition: and by how much the more we are faithful and singly resigned in a holy Zeal and due diligence to attend and wait upon the Lord in our Meetings to perform that which tends to his Glory, and the good of one another, &c. by so much the more doth he countenance us with his divine comfortable presence; and therefore we are not careful, nor need we be troubled what unruly, disorderly, loose, ranting Spirits, such as are given to a *Fleshly li-*

70 *Righteous Judgment placed upon*
berty and wanton mind, say to the contrary,
question, or condemn us therefore.

And I may say as an encouragement to
you that are faithful to the Lord in your
services, both in your *Men and Womens*
Meetings, as the holy Apostle said in his
day to the *Philippians*; *Whatsoever things*
are true, whatsoever things are honest,
whatsoever things are just, whatsoever things
are pure, whatsoever things are lovely,
whatsoever things are of good report, if there
be any vertue, and if there be any praise,
think on these things; and not onely so,
but those things, says he, which ye have
both learned and received, and heard and
seen in me, do, and the God of peace shall be
with you; Phil. 4. 8, 9.

And Francis, that's an absolute plain for-
gery to imply by way of Query (taking
it for granted that it were really so) in
whose Name do we compel to a Conformi-
ty, &c. For we do deny it as feigned
and false, and many living powerful Testi-
monies arise in the hearts of Gods Chil-
dren against this wicked, malicious, abu-
sive Spirit, that would defame us by fals-
ly suggesting we did compel force and
drive People (*volens volens*) against the
perswasion of their own minds, *whether*
they will or not, comply they must. We ne-
ver endeavoured such driving forward

work

work to bring any to an uniformity and subjection to that which we know of certain to be according to the mind of God, and the counsel of his eternal Spirit, consensaneous or correspondent to the Principles of Truth, or the true Christian Religion, and no ways repugnant to, but congruous with the sentiments of sound Reason; &c. and its our desire, that every one should be fully perswaded in their own minds; and we direct them to wait upon the Lord, that he may reveal that to them which would tend to his glory and their good; and I know such, who singly wait and are freely given up in an entire Resignation to obey what God opens and commands, they will not want clearness nor freedom in their minds to follow that which is praise worthy, comely, and commendable in the sight of the Lord and all sober People; and then they will see (as many have come so to understand, who were once blinded and hardened also for a time, by the alluring snares and cunning stratagems of the enemy) and confess, that those wholesome Counsels and weighty Admonitions from the Spirit of the Lord through his Servants, are not *Prescriptions* and *Institutions of Men*, or *Innovations*, *Canons*, &c. as *F. Bugg* basely insinuates pag. 175. but

that which is very profitable, yea, and necessary to prevent *Looseness, Libertinism, Confusion, Profanity, and all manner of Debauchery*, which this selfish, disorderly, sepearte Spirit opens a door unto, and to keep down that ranting, rambling, wild, and wanton mind, that's got up in many, and matters not, nor will not bow to the good Discipline and heavenly Government in the Church of Christ.

And to show thee, Reader, a little more of this vain Mans Impertinencies, he queries in an Ishmaelitish Spirit, pag. 78. *Then I still further query of you Directory-makers (Dictator-like indeed, in an Imperious manner) What's the reason, and what doth it mean, that neither Matthew, Mark, Luke, nor John, nor any one Chapter of any of those Books are recorded in our Great Book of Records, first and before the Epistle of G. F. as that which is more powerful, more binding, and of much more Authority?*

What thinks thou, Reader, is not here a mighty fault committed? surely worthy of condign punishment, had he power to inflict it upon us; but I doubt much if he or others of his confused fraternity, would escape this imputation, notwithstanding of a l their wisdom, had they distinct Quarterly Meeting Books, to insert in the beginning of their great Books of Records, either

either the Books or any one Chap. may be hardly so much as a single verse of *Matthew, Mark, Luke, or John.*

One may surely suppose this vain, idle man either misses of his prudentials, or else seems not to be in good earnest and serious in what he scribbles here and there.

Thus, *Reader*, I have followed the Wisemans advice, and in the middle way have kept, neither altogether on the one hand disregarded these needless, senseless, *Queries*, and not to take no notice at all of them; nor to be too much concerned with them on the other hand, as to spend more time (and truly I think much more I have taken, than the Author or they either deserve, and am almost wearied now in canvassing him, and tracing through his dirty puddles) and therefore it is said, *Answer not a fool according to his folly, lest thou also be like unto him.* (Here must be a holy slighting of the vain pratings and idle stories of ridiculous Fools) but then says the same Wiseman, *Answer a Fool according to his folly;* and he gives the reason, *lest he be wise in his own conceit.* Oh would to

As the phrase is, *Plus rogat asinus, quam probat Philosophus.*

God that the many seasonable Answers had but this good effect upon those *Fools* our present Antagonists and this peevish
argry

angry man *F. B.* amongst the rest, that he and they might seem no longer wise in their own conceits and imaginations, as this might tend to their unspeakable mercy and lasting welfare; so alas! this is their great misery, that comonly befalls these opposing, wilful, stubborn persons, that instead of being bettered by due correction, they (as ill-natured Boys, the more they are beat, the more cross they are) they grow more obstinate; or like to those the Apostle mentions, *Such as they are, even evil men and seducers, wax worse and worse, deceiving and being deceived; yea and whose latter end is worse than the beginning:* so that for my part I have but little hopes of these self-conceited, imperious, proud ones, who in their own foolish fancies imagine themselves to be such and such, as its said, *Beest thou a man wise in his own conceit, there is more hope of a fool, than him.*

C H A P. VII.

IN his IV. Chapter, pag. 87. in which he transcribes the *Testimonies of R. H. F. H. with G. F's Old Doctrine and New Practice, &c.* as he calls it.

Reader

Reader, I desire thee to take notice that it hath been the constant work of our Opposers to pervert and bring in one page or sentence of Friends Testimonies which (as distinct by it self, without coherence and relation, either to what precedes, or what follows) may both seem to answer their crafty designs, and their malicious ends, and also clash against the rest of the matter not cited. **My**steries I do certainly know that they are not only misunderstood and perverted with respect to what the Authors really meant and intended, but also mis-applied by our Opposers in this present matter.

And as concerning the false suggestion of this wicked, lying, perverse man, that *G. F.*'s new practice were contradictions to his Old Doctrine, and seems to repeat *W. R.*'s false, abusive

For I have observed *F. H.*'s Testimony out of his Works in p. 614, 616, &c. directly speaking against the Church of *Rome*, and this *F. B.* brings in against Friends of Truth.

Charge of *G. F.*'s being an Apostate and Innovator. For I do firmly believe that faithful, ancient Labourer of the Gospel *G. F.* his testimony and practice now is not contrary to what he first preached; and the same almighty power and holy divine presence that attended his Ministry in the beginning, continues with him
now.

now in his services and exercises ; and I do know that his life is hid with Christ in God : and let the Devil rage and roar, and his cursed instruments on every hand stamp and stare ; yea, let the wicked bend their bow and shoot their arrows of deceit and malice , the great God, the Lord Jehovah he will certainly surround us with his heavenly power, and over-shadow us with his divine wing, and protect us under his safe pavilion ; whereby as we continue faithful to him, according to that good understanding he hath bestowed upon us, and to retain our innocency and uprightness before him, we shall be defended, and all our enemies confounded : For blessed be his holy name , that G. F. and many thousands with him , know Christ Jesus by his eternal spirit to rule in us , to be our Guide , our Head , our Law-giver , and who is made unto us of God , Sanctification , Righteousness , Wisdom , and Redemption.

And as for thy bringing in the *Professors* (pag. 99) saying *so and so* , according to thy foolish invented stories and base lies , I know the sober sort of you and the very civil people of the world , will readily acknowledg , and have done , when they have been witnesses to our orderly Christian way, in the beginning, proceeding,

ing, and accomplishing of our *Marriages*, that they have been really satisfied therewith, and that it was but lying slanders cast upon us, that we did so and so, without regard either to God or Men.

And further, Such also will condemn thee *Francis* and thy adherents, who in your hasty, forward, and rash minds cannot wait in the patience to have your matters done in that orderly discreet way and method amongst the Lords people.

And this brings before me, and which I cannot well omit, but take notice, how impudently thou insinuates and slyly infers, That the way Friends take, were an easie way and more pleasing to the flesh, and is most taking, and drawing after them the greatest number; I speak of them that profess the Truth: (see pag. 83.) Now let but any rational and judicious person consider in the first place, Whether that way is more easie and pleasing to the flesh, which leads people to a weighty serious deliberation of such a great solemn Concern as *Marriage* is, and so after their ponderous considerations to propose it before Meetings of Friends both of Men and Women, and so to be satisfied in patience and submission of mind with the ordering hand of God, as they have Unity therewith, and gives way to be accomplished; which

which sometimes as occasion presents, as circumstances stand, and need is, may be pretty long betwixt the proposal and accomplishment: this I know has been so far from being an easie way and more pleasing to the flesh, that on the contrary to several it hath proved a very unpleasant, hard, and difficult exercise, to come before our publick Meetings, so often in the way and order of Truth, and it has been in the cross to their own wills, and they have got good by it both outwardly and inwardly, though for the present time it might seem tedious and grievous to some.

And next consider Reader, Whether this way of *Marriage* be not indeed an easie and more pleasing to the flesh, for a man, after that his affections are drawn out towards a woman, immediately to give Friends a kind of a general slight notice thereof, may be after your publick Meetings, and tell them he intends to take such a woman to be his wife; and so whether they have the consent of Friends and their Unity therewith or not, they are resolved, and in their minds fixed to go on and so in their own wills and at their own time, out of the fear of God and the good order of Truth, begins and ends their matter.

And because several disorderly, hasty, for

forward spirits could not have Friends at all to countenance them, they have run to the Priest and been married by him, and become either on the one hand loose, yea and more wicked and extravagant in their debauched conversations than they were formerly, before they were convinced of the Truth, or made profession thereof, or on the other hand from the pride and prejudice of their minds, turned disaffected, and so joyned to the discontented opposite party; and as this was the very rise or original cause, viz. either pride and prejudice in some, or looseness and libertinism in others, that hath brought forth this cursed work of separation from and opposition to the Lord and his people, and which at last leads into *Ranterism*, yea *Atheism*, and all manner of prophanity; so its the very same this day that draws so many to joyn with these Separatists, and become their proselytes; either such I say as are from pride and prejudice disaffected and discontented, or are inclinable to looseness, wantonness, and false liberty, and so such grow weary of the Cross, and cannot, nor delight not to walk longer in the strait and narrow way of holiness, that alone leads to everlasting life. Thus that proverb is fulfilled as to them, The Dog is turned to

his own vomit again, and the Sow that was washed to her wallowing in the mire.

CHAP. VIII.

AS concerning the V. and VI Chapters. wherein he inserts the Opinion of several of the *Clergy* both *Bishops* and *Ministers*, and shews the judgment of ancient *Protestants* and *Martyrs*, against *Impositions* and *forcing a Conformity to Men's Traditions* not grounded on *Scripture Authority*, &c. We are not at all concerned with the wrong, abusive application of these and divers other good testimonies of those worthy men, the great tendency of all which, both what's cited by *F. B.* and also much more could be produced, was to testify against the *Romish Antichristian Tyranny* of *Imposing upon Tender Consciences* to be subject to their *Superstition* and *Idolatry*, and of persecuting and inflicting *Temporal or Bodily Punishments* upon such as could not comply nor bow to them therein. See *R. B.'s Anarchy of the Ranters*, &c. that opens this very clearly.

For though we do say, and always have declared

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declared that forced Imposition of Consciences is an Antichristian, Abominable, and Unreasonable Practice: Yet we also affirm, according to the Scriptures of Truth, The true Church is to exert that Power and Authority with which she is invested, and to improve that Priviledge God Almighty has bestowed upon her in those Admonitions, Reproofs, &c. this in short being more largely treated of by *T. Ellwood*, see his VI. Chap. in his *Antidote*, &c. and other Friends, and also I direct thee to peruse *W. Gibson's* General Epistle for the preservation and increase of Charity and Unity, amongst the Professors of Christ Jesus, &c. lately Printed and Sold by *John Bringhurst*.

But to return to the Matter in hand, Thou maist observe the height of Wickedness, Baseness, and Malice in the Superlative Degree in *F. B.* fallly insinuating (in p. 115.) in his ungodly, lying, pretended Discovery of that Hypocritical and two-fold Practice, *Viz.* Of pleading to the Magistrate for liberty of Conscience, and at the same time are using and exercising all force, rule, dominion, and authority, they are capable to inflict upon

G

their

82 Righteous Judgment placed upon

their dissenting Brethren (thou shewest thyself here a to be an impudent lyar, that I must needs tell thee by the way) who cannot fall down and cry Hosannah to every likeness (and here thou art an insolent Scoffer) lest the accepting and conforming to one needless Ceremony, should be ground of encouragement to the Ruling Party, to introduce another, and so a numberless number, until at length Rome may (if possible) be outdone, &c.

Reader, I cannot but signify to thee that we are not unsensible what the main Design is of all this sad, grievous, work of Unchristian Defamations, base, lying, Reflections, and groundless Suggestions, as if we were endeavouring to impose upon tender Consciences, and so to Persecute such as will not Conform, and be in Uniformity; this I say is the very Work of the Devil, to expose an innocent, harmless People, to the hard Censures, severe Thoughts, and strange Apprehensions of them, and not only so, but to be an occasion of ambage to the cruel malicious Persecutors, both to harden them in their work, and also to instigate others whose inclination leads them not thereto. So thou maist easily discern what is the tendency of this devilish Work of Oppos-

tion to the Heavenly Government of Christ, established in and amongst his People, and what Spirit it is that drives and hurries them on joyned thereunto; no doubt but that it is a murdering one (even that of Cain, and that of Rabshakeh, notwithstanding its fair pretences, as if it were for Liberty of Conscience against Impositions, Prescriptions, and Innovations of Men, and so seem to be for the Lord, as he pretended; Am I now come (saith he) without the Lord against this place to destroy it? The Lord said to me (here was a great boast) Go up against this Land, and destroy it, &c. Yet good Hezekias said, This is a day of Trouble, of Rebuke, of Blasphemy, when the King of Assyria had sent this Rabshakeh to reproach the living God, &c. 2 Kings 18. 25. 19. 3. which would not only be contented to stain our Reputations amongst sober people, but also labours by these indirect means, that we might be in hazard of being deprived both of our Lives and Estates, in falsely and most maliciously rendring of us as Papists, Apostates, Innovators, and Imposters.

Well Francis, we leave the God of Heaven to reckon with thee for all thy

84 *Righteous Judgment placed upon
Hellish Lies, Slanders, and Insinuations,*
and we desire thou may'st find a place of
Repentance.

In thy 7th. Chap p. 128. I find little
of weight in it to be noticed by me, in
respect that the substance of the matter
therein contained, for the most part re-
lates to particular persons by *Epi-
stles, &c.*

Onely amongst some of thy Queries I
shall observe thy 6th, in p. 158. where-
in thou asks, *Whether it be not a Popish
Tenet to cry down Wisdom, and to say the
Wisdom will destroy us, as it is usual with
you to say?* (And then comparing us with
the Papists, goes on) *for the Papists care
not how foolish the common people are, nor
how much in Ignorance (it being, as they
say, the Mother of Devotion) they edu-
cate them; provided their Ministers and
Jesuits be very expert and able to defend
their way of Worship, and heap of Ceremo-
nies: And when do any that Write or Dis-*

Ob. Its well known how
great Fools and Ideots
the blind World hath ac-
counted and reckoned us
to be in our Speaking
or Writing to defend the
true VVay and VVorship,
&c.

*pute to defend our way
of Worship, Write
Speak like Fools, ex-
cept they can neither
Write nor Speak other
ways? And why do you
cry out against Wisdom*
upon

upon every occasion; as if Ignorance were become our only Darling. Thus far F. B. in his Query.

And his Answer is with the words of W. P's Address to Protestants (p. 187.) and as he abuses this passage with many others in his Book, perverting them by misapplications to a wrong use, never, I know, intended by the Author, to gratify this evil, malicious Spirit, and its a pity that such a good Book that has been of so great a Service, should be thus abused; and I cannot pass by, but desire W. P. may take notice of this twofold Practice of this deceitful, hypocritical Person, who sometimes seems to admire and sawn upon him, when he expresses himself thus in (p. 133.) *Now let us a little Animadvert upon this Nobleman's words, viz. W. P's* and yet at other times seems basely to abuse and indirectly Reflects upon him (as in p. 145.) saying to W. P. *That they may not look one way, and row another, a thing some suspect* (may be thy self as ready as any, for all thou seems to be clear of such a suspicion) *by thy disputing on G. F's. part, &c.* But as to what the Queries say, *W. P. by do we cry out against W. P. on every occasion, &c.* he either is a very Ignoramus of that Wisdom against which we do

thus cry; otherwise he would not impose such an impertinent Query; or else its from a malicious premeditated Design, contrived from his carnal fleshly Wisdom (as I rather judge) to amuse simple people, and beget a wrong Apprehension in their Minds of our *oneness with the Papists* in this point.

For its well known, that we never denied that Wisdom and Understanding which cometh down from above, that's heavenly, pure, peaceable, and gentle, easie to be intreated, wherewith God endows his people, to discern and see over all bad, dark, and opposite Spirits in all their twinings and twistings from the earthly, carnal Wisdom that's from below, devilish and sensual, which hath begot in the hearts of those who are led by it, bitter envy and strife; and as the Apostle said, *Where this is* (as we may observe by daily experience on every hand) *Confusion, and every evil work is amongst them.*

Our Testimony stands against this sort of *Natural Wisdom*, unsubjected to the holy divine power, and therefore hear what the Wise Man saith unto thee, who cries up so much the same, *Cease from thy own Wisdom*, Pro. 23. 4. and see how much the Apostle speaks against this Wisdom.

the Heads of our Opposers.

dom, Citing the Prophets words, *Isa. 29. 14. For it is written, I will destroy the Wisdom of the Wise, &c. and where is the Wise, the Scribe, the Disputer of this World? Hath not God made foolish the Wisdom thereof, and the World by Wisdom knew not God: 1 Cor. 1.* (nor to this day doth the World by its Wisdom know him) and Brethren ye see your Calling, how that not many Wise men after the Flesh are called: But we know that there is a Divine Understanding and heavenly Wisdom better than strength, and better than Weapons, and it is the lowly that feels this Wisdom to abide in and remain with them, and blessed be the Lord there are a remnant who have supplicated before him, not for Riches, Honour, Wealth, nor Long life, but with the Wise King, *Give us Wisdom and Knowledge*, and he hath granted this our Request; O magnified be his most Holy Reverend Name for ever and for evermore.

In p. 211. he brings in another business concerning the Order of *Barbadoes*, which *VV. R.* makes a great noise about in his bustling bulky Book, that's a heap of *Lies* and *Confusion*; but they have no such reason, considering in the first place, that if they did that which was not

88 *Righteous Judgment placed upon*
agreeable to Truth, should be a just occasion to impeach a Body of people as guilty thereof: I desire they may learn better the right Rule of Reasoning of Matters; for any person of small judgment may conceive it were unreasonable to conclude, because that *F. B.* may be of such a heady, wilful, cross, perverse Nature, or that *W. R.* may be of such a high, self-conceited, violent, opposite Spirit, therefore that all who are inclinable to follow or favour him a little in his Cursed Work of Division, are so malicious and envious, &c. as he or *F. B.* are.

And Secondly, I believe Friends at *London* have disproved in that particular aforesaid.

But Lastly, If those belonging to that Meeting were all contented with, and gave their consents to that Order, from divers Considerations, inducing them thereto; here I think then was no imposition or forcing in the matter relating particularly to themselves, though it was an Error which they themselves have confessed, as *R. R.* hath fully shewn in his Answer to *T. C.*

But what will not wrong minded Men catch advantage against, and raise jangling and contention about!

I cannot pass by, but discover to thee Reader a little more of this railing, abusive Mans Temper, *F. B.* who in p. 178. most basely Calumniates and falsely Slanders that precious worthy Servant of the Lord *G. W.* at a most unworthy, uncivil rate, saying, *He being lately in Hunting-tonshire and else where, where he took too much upon him, and behaved himself more like a Lordly Bishop or Popish Prelate, than an humble Minister of Christ; and by me at this time is, and stands impeached, as an Enemy to Christian Liberty, a Usurper over the Conscience, the which I stand ready publickly to Assert, Maintain, and Vindicate; and in p. 39. in his scoffing strain says, (Citing the words of the Accuser of the Brethren) we do profess seriously (a notable serious George, if we may believe him) saith F. B.*

I desire the Reader to peruse the said Book, which he supposes *G. W.* to be the Author of; and he shall find both him and Friends finally Vindicated from these foul wicked Villanies, base and lying Imputations; and though its well known generally amongst Friends that *G. W.* is of a tender, mild, and meek Spirit, and there needs little to be said to Vindicate his Reputation, his Honesty, and Fidelity being

90 Righteous Judgment placed upon

being so apparent and noted amongst us; yet meeting with a Certificate from Friends in *Huntingtonshire*, I was willing to insert it.

From our Monthly Meeting at *Godmonchester*, the 7th of the 5th Month, 1682.

Whereas *George VWhitehead* hath been evilly traduced in two Letters of *Fra. Buggs*, and charged in one of them, with behaving himself in *Huntingtonshire* like a Lordly Bishop or Popish Prelate lately. Now we whose Names are subscribed, do testify, That we never in this County, nor elsewhere at any time, saw any such thing: And that he is a Man of a temper remote from any such matter, but do believe he is a true Labourer in Gods Service, and an humble Minister of the Gospel.

Matth. Key
Samuel Notingham
Tobias Hardmeat
Robert Lister
Jasper Robins
John Wilsford
John Devensol

VVill. Starling
Rd. Snabdall
John King
David Tisdal
Tho. Lister
** Ric'ard Jobson.*

VVhose

* *Whose Name F.B. sets down in his Book in p. 98. approving something sent to the Quarterly Meeting in the Isle of Ely, in which he says abusively (but grieved some Friends) and addeth this his Forgery in a Parenthesis, [perhaps Richard Jobson and Tobias Hardmeat, G. Foxes two principal Studs in that County.]*

CHAP. IX.

A Catalogue of the Scoffing Lyes, and Scandalous, Abusive Insinuations from F. B's Second Part, consisting of false Matter, placed on a wrong Subject, and tending to a bad end.

I. *IN* page 4. he falsely Insinuates, *That their way (intending G.F. &c.) of compelling, and antichristian way of proceeding to bring to, and force an Uniformity, is by us slighted and contemned.*

II. (p. 6.) He says, *And how far these Tyrannical proceedings have been used by our new Spiritual Lords.*

III. (P. 8.) *And now I will shew a Parallel betwixt the Treatments which the Protestants met with from the hands of the Papists for their pains, and betwixt the Treatment that W. R. T.C.*

An odious Comparison.

and others have met withal from the hands of G.F. and those of party with him, for their pains, and I expect no better reward; for I know they will be very angry, yea dreadful angry, to see their Wood of Grace, or Graceless, as well as Lifeless Image [Note a graceless as well as lifeless Application] brought forth to the peoples view in its proper dress, in all its imperfect parts, and deformed shapes, as I have done, shewing the several sorts of Mettals it is made up with, and the ill composed Ingredients therewith tempered to make it stand; when all is done, it is so lame of its Feet, and so benumbed to the Toes end, that it must and will fall as soon as ever Implicit Faith, and Blind Obedience [the Papists old Crutches] do but take away their hands from it, &c.

Francis, I tell thee, unless thou unfeignedly repent of this thy base, scurrilous, treacherous work of Folly, Enmity, and Mockery, of these envious Suggestions, scurrilous Reflections, notorious Abuses and Perversions of thy Scoffing,

Scoffing, Railing, and Reviling ; remember I warn thee of it , a most terrible dreadful reward may thou expect and look for to meet with from the hand of the Righteous Judge of all Flesh , and which unavoidably shall overtake thee.

IV. P. 59. *We cry to the Magistrates for the liberty and the free exercise of our Consciences in Matters Spiritual ; and will not , nay resolves not , come what will come , to allow the free Exercise of Conscience in Matters Spiritual , to our Dissenting Brethren.* [A falshood ; we allow the same Liberty we call for , i. e. from Corporal Punishments, &c. but not from Spiritual Gospel Reproofs.]

V. P. 71. *The whole Rubrick, Laws, and Canons Ecclesiastical of G. F. and other Innovators — they have no will to reason things , to debate things ; but too much like the Papists , would have things taken upon Trust.* [Note , these are abominable-Lies upon Lies , and most odious Slanders ; and he is a lying Informer that is the Author of them.]

VI. P. 75. *And in as much as you seem to make G. F. the Author of the Errors , it stands him upon , finally to reject , and to bear a publick Testimony against the new strange and dangerous Innovations and Babylonish*

bylonish Inventions. — In whose Name
you compleat a Conformity to the new Invent-
ed Orders and Rules, under pain of Con-
demnation. [These are all Clamorous A-
buses, and Slanderous Aspersions, with-
out Proofs.]

VII. And p. 83. Drawing them from the A-
pointing within to Observations with-
out, to express the Kingdom there, being
an easie way, and more pleasing to the Flesh,
is most taking, drawing after them the
greatest number: I speak of them that pro-
fess the Truth. [The Charge is general and
Abusive.]

VIII. P. 95. Speaking of G. F. saith, And if
W. R. calls him Apostate and Innovator,
as that he is manifest enough to be, then he is
angry, and those of party with him stigma-
tize and abuse W. R. instead of endeavour-
ing to convince G. F. of the Error of his
way. [Note, what abuse of W. R? and
what Errors, &c.]

IX. And p. 95. Antichristian Canons,
which limit people to a Stated Form. [A
soul Slander again, yet we must hold the
Form of Godliness, though Ranters op-
pose it.]

X. P. 97. To cover their Deceit and Hypocri-
sie, and Arbitrary Church Government, Do-
minion, Lordship, &c. [All gross Slanders.]

XI. And

XI. And page 102. But you deny the Scriptures of Christ and his Apostles to be * A Lye. be * A Rule; and yet we see you are for A Rule as much as any People: only you must have a Rule of your own Making, of your own Framing; a Child of your own Brain must be your Darling—— And so make to your selves a Graven Image. [This is not true of the people called Quakers, but of thy self, and such as thou art.]

XII. P. 115, 116. he saith, -- To discover that Hypocritical and Two-faced Practice, viz. Of pleading to the Magistrate for Liberty of Conscience, and at the same time are using and exercising all Force, Rule, Dominion, and Authority they are capable to inflict upon their Brethren, who cannot fall down, and cry HOSANNA to every Likeness, &c.

[How loathsome is F.B. heaping up such a Dunghil of lyes!]

XIII. And (p. 150, 151, 152, 153.) In a Letter of his to G.W. he thus saith, It is reported that Nicholas Lucas told thee, THOU WENTEST UP AND DOWN TO CHEAT THE COUNTRY; [I reckon he meant not of Money, but the people of their Liberty they have right to.] Truly thy Behaviour hath manifested the Truth of his words in a great measure, as I am able to make appear not only by thy Advice in Huntingtonshire; but also by thy Erronious Doctrine amongst us, &c.

Sec. — Exercise Dominion, Gentile-like, over your Brethren; as if you were resolved to turn Monopolizers, and Ingrossers of all Power Rule and Dominion over Consciences into your hands—Oh! the Discord, Contention and Debate, which entered, and doth daily increase by reason of the Ceremonies, and your forced Conformity to them: and the chief cause hereof lies at your Doors. [See the Certificate from Friends of Huntingdonshire inserted p. 96. which sufficiently detects his Abuses, and Defamations against G. W.]

XIV. And in p. 164. he thus insinuates, viz. Whereby we thwart and contradict our avowed Principles; and so are building again the thing we once destroyed and cryed out against, condemning in others the things we allow in our selves. Through which Practices a man may discern, without a pair of Spectacles, ERROUR and SUPERSTITION coming in apace; LIMPING upon the old Crutches of IMPLICITE FAITH and BLIND OBEDIENCE. [What are those he thus accuseth? The people called Quakers are not chargeable herewith.]

XV. And in page 159. he thus insinuates, When do any that write or dispute, to defend our way of Worship, write and speak like Fools, except they can neither write nor speak otherwise? and why do you cry out against Wisdom upon every occasion? as if Ignorance were be-

become our only Darling. [This is an abominable abuse : we cry out against no Wisdom, but corrupt, fleshly, earthly, sensual, devilish Wisdom]

XVI. P. 163. George Fox, See if thou hast not as much need of a battledore as the Schollars and Professors had, * who * A Grosse art as much APOSTATIZED from Lye. thy former Principles for liberty of Conscience as the Schollars and Professors were from the single Language, viz. THEE and THOU to a single person.

And a little after he brings in this abusively and wicked Insinuation in rhyme, viz.

This I set here, not to Adore

Because I do well-understand,

He that gave forth the battle-dore

Now brings Grapes of another Land;

Which sower be, because not free

From Force and Impositions;

Although as yet he will not see

Them like old Romes Traditions.

Think'st to scare us out of our good Order with thy Goggle-eyed Image of Jealousie : which if thou didst see through thy own Spectacles might affright thee out of thy shallow Conceits. An ugly Spectacle. For,

Rogers, Criss, Pennyman, Bullock and Bugg,

Dark Devil-driven Dungy-gods desp rate'y lug,

That are ty'd to the tail of their separate Schism

Pap-Libertin-Heatben-Juda-Athe-ism.

XVII. And pag. 178. Speaking of *Richard Richardson*, he thus Scoffingly insinuates, viz.

See R. R. Ingredients against the Venom in W. R. s. Book Printed for John Brighthurst.

If R. R. hath no better Logic, he need not be admired by G. W. in print for his great Learning, nor perhaps had not, only he hath found out some History, or

Popish Author (This is a lye; for there are many Protestant Authors) which say, There were Deaconesses, as well as Deacons: which were helpful to G. W. in his preaching and disputing for Womens Meetings lately in Huntingdonshire, and elsewhere; where he took too much upon him, & behaved himself more like a Lordly Bishop or Popish Prelate, than an humble Minister of Christ. [This is confuted before.]

XVIII. Pa 195. And now I shall turn to the Bishops of the Protestant-Churches, and do not question, but shall make it appear, that they (their Power considered, and that the Laws are on their sides) are more moderate, and use not that Severity to the Members of their Church (although they are severe enough too) that George Fox, and those of party with him, use to the poor QUAKERS, if they chance to transgress their Traditions, &c. [These are false and proofless insinuations.]

XIX. And in p. 200. They do not only testify against that BAD SPIRIT, as they ac-

Count it, but HIM ALSO, viz, the MAN ALSO: Oh! that we could but say, TAKE HIM GOALER, and that effectually. [A wicked Lye and base Infination.]

XX. And in p. 291. he hath this abusive Scoff, viz. *For which very piece of Service, Stamp and Probatum est, I think that very Meeting deserves a TRIPPLE CROWN.* [For this thou F. B. deserves to be reputed a Scornfull Lying Informer.]

XXI. Page 208. *And now may they [the Presbyterians,] say to G. F. What hadst thou rather that B. Clark and J. Bringhurst, should sell Papists-Books, Play-Books, Jestings-Books, nay Books, rather than that Book of W.R. [What Papists books are these? Prophane books we own not, mark that; and then brings in this lye for the reason of their not Selling it] because it Discovers the Naked Truth of their NEW MODEL OF CHURCH GOVERNMENT. [But F. B. gives a Conscientious Reason to the Reader, at the beginning of Chr. Taylors Epistle of Caution; &c. why he could not sell them, And we testifie against Play-books, Jestings-books, Popish-books, and disown the selling of them, as we do the selling W. R's and thine, for they are all from one spirit, only yours the most malicious and less to be born, because of your hypocritical pretended Friendship. See Psalm.. 55. 12, 13.]*

CHAP. X.

IN this following Chapter I shall insert what the sense of J. S. and J. W. is concerning *Womens-meetings*, and also what T. C. sayes in his *Babels*, part 1st. page 9. with a paper subscribed by *John Wilkinson*, and others of his party, approving of and unanimously consenting to the Epistle of G. F. which F. B. terms *his new order* (which was wrote about the year 1671) for *womens Meetings*; all which contradicts F. B. in his violent Rage, and most furious Clashings against *Womens Meetings*, as the understanding impartial Reader may readily perceive by his perusing of the same.

First, John Wilkinson's and John Story's Sense concerning Womens Meetings.

As we do approve of Monthly and Quarterly meetings, for the necessary service of the Truth; some say, that as these or any other meetings of Friends in Truth, shall be continued to answer those services, we believe that as it now is, it also will become our duty

'dnty to be at unity with our brethren
 'in the service thereof; and though one
 'of us(*viz. J. Wilkinson*)did condescend
 'to subscribe a paper for the erecting a
 'womans meeting in the Country, to
 'answer the ends proposed in the paper,
 'which (he testifies.) he then did in
 'singleness of heart for unitys sake :
 'yet according to that inward sence we
 'now have, there appears to us no abso-
 'lute necessity to continue *Womens meet-*
 '*ings* in the Country distinct and sepa-
 'rate from the men, and therefore do
 'conscientiously forbear to assent or in-
 'courage to lay the Intentions of Mar-
 'riage before them; yet that inward
 'sence and heavenly understanding we
 'receive from God, hath and yet doth
 'confirm us in this Judgment, that it's
 'not agreeable with the line of Truth,
 'to oppose others in the Exercise and
 'appointed service of the said Meetings
 'as heretofore and yet settled and agreed
 'upon, who being conscious therein, are
 '*otherwise minded* than we are; & if any
 'of our *words & actions* have any tenden-
 'cy to oppose, &c. (which we are not

'conscious of, but if we were, we would
 'readily confess,) we say the Truth in
 'us would have condemned it, even as
 'it now doth; and if it shall please the
 'Lord to manifest unto us a service in
 'those Meetings in the Country as well
 'as Citys, the same integrity towards
 'God, which hath dwelt with us this
 'many years past, we believe will be-
 'come a Bond on us to joyn *Hand* and
 'Heart with others our Brethren and
 'Sisters therein; but till then our de-
 'sires are, that they may not become an
 'occasion of straitness of Spirit each to-
 'wards others, but that embracing the
 'wholesome Council of the Apostle
 'in another case, *If in any thing ye are*
 '*otherwise minded, wait till God reveal it;*
 'we may walk together in pure unde-
 'filed love of our God, which thinketh
 'no Evill.

This I have from T. C's Book, called, *Se-
 veral Testimonys concerning Liberty of Con-
 science*, page 23. the same also is set down
 at large in W. R's Book, 4 part, page 37-
 which we suppose he has abbreviated out
 of it.

Secondly.

Secondly, But that which more closely contradicts *F. B.* hear what *T. C.* his Brother in Iniquity saith in the 9th page of his *Babels*, part 1st.

‘ Now those they term **STUB-**
 ‘ **BORN**, are not against Men and
 ‘ Womens Meetings, but differ about
 ‘ the form and power thereof, they are
 ‘ only against Women having Meetings
 ‘ *apart from the men*, when they have *no*
 ‘ *business* requires it; not against them in
 ‘ *Citys, Great Towns, and Places,*
 ‘ where they live near together, & occasi-
 ‘ ons require; but where they live *remote*
 ‘ from each other, and have no Business;
 ‘ also the form of Marriages, &c. (for
 ‘ these persons who they say are against
 ‘ Meetings, do and are willing to use
 ‘ them on necessary occasions,) this is
 ‘ the great State of the Difference, and
 ‘ Case of those Persons *G. F. &c.*
 ‘ terms *Apostates, bad Spirits, &c.* and
 ‘ *G. F. &c.* say, The Universal Spi-
 ‘ rit cannot receive that.

Thus far *T. C.* fairly grants : from which
 1st. observe, They declare, or *T. C.* on their
 behalf, *that they are not against Men and Wo-*

mens Meetings, and that they are only against Womens Meetings apart from the Men, when they have no business; which grants they are for them when they have business even to be apart from the Men though they say there is no Precept, President nor Command for them in Scriptures; and who should be the most proper Judges of the Business? I hope they'll grant, that those who are most immediately concerned to do the business must judge when they have business, &c.

Secondly, They declare, or T. C. for them, that they are not against Womens Meetings distinct or apart from the Men, in City's, Great Towns and Places; and yet Cry out against, without distinction, scoffing at them, and calling them a Dead Lifeless Image, and comparing them to the Rood of Grace, (so called) &c. that F. B. saith, would smile when a good gift was given it, &c.

Thirdly, They are only against Womens Meetings where they live remote from each other & have no business; but if they have business then they may meet. He doth not say, they must bring Chapter and Verse for their meeting at the tenth hour of the day, to get a little stock, &c. no, no; if they have but business, they may meet, saith T. C. though there is neither Precept, President nor Command for them, I will dispense with that in Cities, great Towns and places, nay in Counties

Counties too, if they have business,) and then I hope if there be need they'll grant they may meet when they be found in the practice of communicating and doing good, which the Apostle saith is that Sacrifice wherewith the Lord is well pleased, as also to visit (and communicate where need is) the Fatherless and the Widow, and not be like to those the Apostle mentions; *If a Brother or Sister be naked and destitute of daily food, and one of you say unto them, depart in peace; be you warmed and filled, notwithstanding ye give them not those things which are needfull to the body, Ja. 2. 16.* And if they have a stock for these Christian Charitable Uses it matters not what the Devil, envious or hard-hearted men & women may say, that may have of this Worlds goods, and yet suffer your Brothers and Sisters, or the poor Fatherless and distressed to want, for these Cannot truly say with good Job, 31. 16, 17. *vers. If I have withheld the poor from their desire, or have Caused the Eyes of the Widow to fail, or have eaten my morsell alone, and the Fatherless have not eaten thereof: If I have seen any perish for want of Cloathing, or any poor without Covering? If his loines have not blessed me; and if he were not warmed with the fleece of my sheep, &c. Then let my arm fall from my shoulder-*
blad

blade, and mine arm be broken from the bone.

So by what T. C. writes it is over and over granted, that the women may meet apart from the men. So that one may tell F. B. that T. C. (whose Babels he quotes) grants what he spends many pages against: And Prints a foolish nonsensical Ballad of scorn against, (to which is added many verses that were not in the former,) and this saith T. C. is the great part of the difference and the case of those persons G. F. terms Apostates, &c. viz. in short, that they are only for womens meetings when there is business and necessary occasions, &c. Well, if they can produce when or where any women had their meeting and no business, nor necessary occasion, let them, and then prove that its a Crime at such times to wait upon the Lord in his Spirit and fear, to receive of his Divine Counsel and Wisdom, by which they may be acted and guided to the praise of his Grace, to shew forth the vertues of him that hath called them, &c. and that *that* is not a necessary occasion. And furthermore observe, we have mens monthly meetings, and must they not meet at the time appointed if no business should present? And if they meet not, pray how should they know whether they have business or not? And if they may meet, why not the women likewise? If neither, except as before, why

is any time appointed? This looks as if they would have Friends only meet when they can tell of outward business to be proposed; so if any but say, he knows no business, he is excused. Oh what a disorder and confusion would they lead into! Well may they be termed *Babell's-builders*, and compared to the foolish woman, &c.

3^{ly}. Moreover Reader, I desire thee to consider that notwithstanding *F. B.* so much abuses that Epistle of *G. F.*'s concerning Womens meetings, which he transcribes in p. 33. and brings in as a proof of an alteration and violence done to our first Principles of union, whereof I have already taken notice: See Chap. I V. p. 50. Yet this very same paper was approved of by *John Wilkin-*
son and others of his party, and for thy further satisfaction, and to shew thee both how much they have contradicted this foolish conceited man *F. B.* and likewise thou mayst clearly see how much they are degenerated, and Apostatized from what they once owned, I shall present a paper writ from the Quarterly meeting at *Kendall* the 6th of 8th month 1671. where the foresaid Epistle of *G. F.*'s. was read and joyned with, and with an unanimous Consent to be Practised, as appears by what follows.

'It is further agreed upon, that this paper be read in every particular Meeting
'that

that the *WOMEN*-friends, who are faithful,
may be stirred up to a serious considerati-
on in the *light* of the Lord, to examin them-
selves and feel his requirings, and so to an-
swer the Lord with diligence and willing-
ness of mind, that so every one that profess
the living truth of God may be serviceable
Instruments in his hand to Extol his Name,
and to perfect his praise in our day and time.
And in the womens assembling together, to
see and consider that all women, young and
old, who profess the Truth, do walk there-
in in good order, in modesty and moderation,
in Charity, out of the Customs & fashions of
the World, and that nothing be lacking; and
so herein the femals will become very sensi-
ble of the necessities of the body, and so you
will rejoyce with them that do rejoyce, and
suffer with them that do suffer, and mourn
with them that do mourne, who are not got-
ten out of the bondage and Captivity of the
adversary, and so be ready to lend unto
such a helping hand, and encourage every
such good desire, and reprove the willful and
obstinate. And so every one acting in the
just Principle of God in our selves justice
will be exalted, and righteousness establish-
ed; and herein *Male* and *Female* is service-
able in our *place* and calling in this our day
& generation: And so all *Women-Friends* who
feel

'feel sincere desires in themselves to be instru-
'mental of good unto others, let them
'meet together (as afore-
'said*) and in this desire
'certainly the Lord will
'assist you in his Wis-
'dom and Counsel to act
'& speak that which is con-
'venient; and all the faith-
'ful women who are in-
'clined and affected here-
'with may signifie their
'minds and intents to the
'Mens meetings, and so
'be encouraged by us
'whose names are here-
'after subscirbed.

* viz as is expressed in
G. F's paper, where-
in its found thus; & so
it would do well for
the Women to have a
distinct meeting by
themselves, as it is in
other places, and to
see that nothing be
lacking--- So once a
month to have a Wo-
mans meeting in the
County-Town, or o-
ther places convenient
then the other Neigh-
bouring Women may
come & go home they
meeting together a-
bout the 10th hour of
the day, &c.

John Wilkinson.

Henry Story.

Richard Stephenson.

Henry Garner. &c.

CHAP. XI.

THE last part of my present business is in something by way of tender Counsel, and Brotherly advice unto all Friends of truth, both here and also beyond Seas, &c.

That which will render you in a true Capacity in your several stations, to be a good favour in your places before the Lord, and Instrumental in his Blessed Hand, to be serviceable in advancing this great and glorious Work of the universal Restoration of the Sons and Daughters of men; is, as you are kept in the continual daily subjection of your Spirits to the Leadings of that holy pure power of Almighty God, who hath called you unto a high and Honourable vocation; For that hath been as well the ground of our preservation in a right state and good condition, as the alone foundation of the infinite loving kindness and continuation of the tender Care of our heavenly Father towards us, till this moment of time,

And because of the want of this holy subjection, in the particulars of those who have been convinced of the blessed Truth, and publickly have appeared for it; but having gone from the life of it in themselves

and

and because that they have not kept in the Constant dependency on the Lord, in the daily self-denial, and in the Cross to their own wills, and so have not abode in the lowlike, humble, meek and quiet peaceable Spirit of Jesus, therefore is it that a disorderly, treacherous, loose, libertine, reaching, high, perverse Spirit hath entered into them, and hath so far prevailed upon them, as to influence them thus to appear in such an abusive, heady, Cross, opposite, wilful and stubborn mind; that they become like those mentioned in Jude, likewise also saith the Apostle, *These filthy dreamers* (mark well the sayings they are to apposite to illustrate and clearly demonstrate the very Characters of these Apostates, *who* defile the flesh, despise dominion, and speake evil of dignities, and of those things which they know not; and what they know naturally as brut Beast, in those things they corrupt themselves: Wo unto them, for they have gone in the way of Cain, and perished in the gain-saying of Core; these are Spots in your feasts of Charity, feeding themselves without fear, Clouds without water, Carried about with Winds; Trees, whose fruit withereth, twice dead plucked up by the roots; raging waves of the Sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness for

for ever: But beloved, Remember ye the words which were spoken before by the Apostle of our Lord Jesus Christ: How that they told you, there should be Mockers in the last time, who should walk after their own ungodly lusts (and at last very evidently concludes, demonstrating what persons these are, as a sign or mark to know them by) These be they that SEPARATE themselves, sensual, having not the Spirit. And Observe further how the Apostle Peter describes them more fully, for when they speak great swelling words of vanity, they allure through the lusts of the flesh, through much wantonness. While they promise them liberty, they themselves are servants of corruption: For it had been better for them not to have known the way of righteousness, than after they had known it to turn from the holy Commandment delivered unto them; but 'tis happened according to the true Proverb, the Dog hath turned to his own vomit again; and the sow that was washed to her wallowing in the mire, 2 Pet. 2.

Every one of these passages are so Correspondent with, and agreeable to the practices and wayes of this dividing opposite party, who have separated themselves from our blessed unity, First as with respect to the good Spirit of God in their own particulars, and next (which of necessity and so natu-

naturally follows) as to fellowship, concord and Communion with his People, and methinks one neer parallel, and a more close comparison could not be drawn as to every circumstance betwixt those in the Apostles time, and those in ours; it is so apparent that people of small understanding may readily observe the same.

And its my firm Faith, and certain persuasion, that as on the one hand they are daily discovering their own shame, by their uncivil defamations abominable lyes and malicious suggestions, so on the otherhand shall their folly thereby be the more laid open: For as *Jannes* and *Jambres* withstood *Moses*, So do these also resist * *Obj.* In Gods appointed time the Truth; but saith he, they shall * proceed no further; all the resisters and Rebels why so? the reason is clear as are stopped in their envy and followes; for their folly shall malice against be made manifest (to whom? his People. not only to a few, or a little remnant who from that inward sense and true discerning, the Lord hath indewed them with, do see and have seen when first they began their wicked work of separation, and before it was so notorious as it is now; but) unto all men as theirs was

Now to return unto that which was most weighty in my view (having made some
I little

little digression) seeing it hath thus sadly befallen such who have not kept their habitation in the Truth, by reason of their woful departure from that due constant subjection of their Spirits thereunto, having also the advantage of observing the Rock they have split upon, and as this *F. B.* saies in his word of advice to the *Pennsylvanians* in his last Chap. such a slender pitiful dry one as it is, and indeed I think better could not be well expected from him; for as I remember the substance of what he saies that's worth observing, much like to the dead professors, strain, *keep the Scripture in esteem amongst you, &c.* But never so much as a syllable of the antient Principle of Truth, *viz.* To mind the light of Christ) you may perceive what hath been one Impediment to the increase of love and Charity, which Blessed be the Lord God of Eternal Glory, plentifully abounds amongst Friends in *Scotland, Ireland* & other places, where this opposite dividing party hath not gain'd any Interest among them, and so in most Counties of this Nation of *England*, where it hath not prevailed, there is great amity, blessed unity, sweet concord, Peace & Heavenly harmony, daily increases amongst them; O Blessings and glory and Honour unto the Lord our God for ever for the same!

Therefore

Therefore my tender Counsel and brotherly advice, in the love of our Lord Jesus unto you all is, be very Careful, that at all times, above all things whatsoever, and on all occasions you may be found in that holy Reverend subjection of your Spirits, to the blessed Divine power of the living God; that hath reached unto you, and by which you are Called to be his holy pure People, and then in this holy frame I do right well know shall you be kept neer unto and in unity with himself, and in concord and fellowship one with another, in the unity of his Spirit, and in the bond of peace, bundled up in the bundle of everlasting Life, and so thereby shall you be preserved from that rending, tearing, and devouring Spirit; and the same God of blessings, who as he hath graciously attended you here in your various exercises, will also favourably accompany, and be present with you (his faithful, honest, right-hearted ones) in all your several services for the advancement of his glorious work, even the Salvation of Souls, the promotion of the pure name, and the exaltation of the glorious fame of holy Jesus amongst the Heathen and all the World over.

And our Confidence is, that notwithstanding of the great fury and wrath of the Devil

Devil, the implacable malice and envy of his cursed agents, against the Lord & his faithful Children, yet I am fully periwaded Truth & innocency shall over all prevail, as John saw, and said *behold a white horse, and he that, sate on him had a bow, and a Crown was given unto him, and he went Conquering and to Conquer.*

So I recommend you all to the saving Word of Gods Grace, that by it you may be guided, and under the safe conduct thereof, preserved to the End of all those various Changes, Tryals and troubles here; that you may finish your time, and testimony, and lay down your heads in peace, and in the close of all return to your God, and my God, the Father of Spirits, from whence we came, & with all the Heavenly Host Laud and Extol his holy worthy Name, with everlasting Songs of pure thanksgivings, and living praises, and so receive the product of all your labours, and excercises in the Lord, even the immortal Crown of eternal Glory and perpetual Renown; is the sincere supplication of my Soul for you all, as for my self, and who earnestly prayes for the establishment & preservation of all the Lords people upon the everlasting Rock, that unchangeable Foundation, against which the Gates of Hell cannot prevail.

The

The Conclusion.

AND now *Francis Bugg* I think I have done with thy book and spent more time then I Judge it either deserved, or I designed in answer thereunto, and indeed never expected to have been concerned with thee or any upon this Account, in publick especially, I being altogether a Stranger, to & unacquainted with thee, and therefore assure thy self what I have written or may yet say unto thee, and others of thy Adherents, is not from any Rancour, Heat or Prejudice, but really from that good-will, true tender love, and earnest desire which the Lord hath begot in my soul for the eternal welfare and happiness of all the Sons and Daughters of Men, but more singularly for the restoration of such whom God in any measure hath visited with his Glorious Blessed Day, and reached unto by his everlasting pure power, and thereby has tendered their Spirits, and broken their Hearts, and given, unto them a feeling and sence of that Precious divine life, the constant enjoyment of which is above, and beyond all what this fading transitory World can afford.

But what shall I say unto thee *Francis*

Bugg, alas ! how hast thou betrayed thy great weakness, folly and envy ? had it not been farr better for thee, thou hadst never set Pen to Paper, in bringing forth such a wicked piece of work ? hast thou not clearly evinced there how aptly thy name answers to thy crooked perverse nature, and thy devlish venomous disposition, the enemy hath wrought in thee ; for thou hast done what thou could to wound, hurt and spoil, not only the good name and reputation of particular persons ; but hast endeavoured with all thy strength and policy to bring a lash and blur upon many thousands of faithfull Friends ; however, all thy Malicious smitings in the dark, and thy open notorious abuses, and scandalous reflections will be in vain and return as a weighty load upon thy own head ; for I know that the Innocency and uprightness of the one, with the honest circumspect conversation of the other, will outlive, confute and disprove all thine, and the rest of that hellish Combination, your forged callumnies, and lying stories : and all your malicious insinuations, and false suggestions shall but redown to your own utter ruine, and everlasting shame, perpetual defamation, and eternal Confusion, if you relent not, but stoutly persevere, and obstinately

nately continue in this wilfull wicked work of opposition to, and separation from the Lord and his People; and be of such who have sold themselves to do wickedly, and so devoted to the Devils service, to be his Vassals, Slaves and subjects. Oh! for shame, for shame, that ever it should thus befall any who have made profession of Gods Truth, and confession also to the Testimony thereof through many sufferings and hardships, and yet to become the absolute greatest enemy to the Profession and Progress of it; which I am perswaded had more gloriously shined, and that more universally in the Nations, had not these Clouds of Division, and separation, looseness indifference and dishonest conversation of many convinced of, and who have appeared for the same, come over to Eclipse the Splendor of this glorious day; but I know in due time the Sun of Righteousness will so arise, and shine in that brightness and Glory, as that all these Mists and Clouds, shall be dispelled and scattered.

And therefore this is that which is weighty upon my spirit in the Powerfull Name, of the Dreadfull God of Heaven and Earth, to warn you all to cease from the evil of your doings, and O return, return, so long as it may please the Lord to strive in you by his Holy

Holy gentle spirit, and bow every one to his righteous Judgments in your hearts to defeat. oy that wicked, perverse opposing and separating Spirit that's prevailed upon you; and remember what the Apostle said, that is very weighty; For if God spared not the Angels that Sinned, but cast them down to Hell and deliyered them into Chains of Darknes; and spared not the old World, and turned the Cities of Sodom and Gomcrak, into Ashes: and in his Exhortation to the Hebrews, 10, 23. Says, *Not forsaking the assembling of our selves together, as the manner of some is.* (For observe well what follows; Oh! how near and close a Sentence is it) **IF WE SIN WILFULLY,** *after that we have received the knowledge of the Truth, there remaineth no more Sacrifice for Sins, but a certain fearfull looking for of Judgment, and fiery Indignation which shall devour the adversaries.* Oh! dread fear, and stand in awe of the living Almighty God, who is a consuming fire to all the workers of iniquity, and who knoweth how to deliver the Godly out of Temptations, and to reserve the unjust unto the day of Judgment; but chiefly them that walk after the flesh, in the lust of uncleanness, and dispise Government; who are Presumptuous self-will'd, they are not affraid to speak evil of Dignities, (mark these sayings.)

And

And let me tell you plainly, that for all your fair specious pretences, Plausible Eloquent Orations, smooth speeches, (cunningly contrived) your great and high Notions, glorious-like appearances, and Myfterious Transformations, may be as an Angel of light; or like unto a lamb covered with a profession of Truth it self and Preach up the words and Principles thereof in the manly part and with the Wisdom from below (thats your beloved darling) endeavours thereby to catch the affectionate itching part of simple People, and such as are but young, raw, and unsettled in their minds; For all this know as certain, and which I am constrained in the holy fear of God to forwarn you off, You that are the workers of iniquity, however you may cover and hide your selves for a time *from the Eye of Mortals*, if you dye as thus you have lived, in opposing the Work of Truth, in separation from the Lord and his People, you (I say) shall be eternally excluded, and forever shut out from entering into the Pure everlasting Kingdom of Eternal Glory, rest and Felicity; and the Lord Jesus will no more acknowledge you, than he did those, that though you (as they did) Cry, *Lord, Lord, have we not Eaten and Drunken in thy pre-*

presence? have we not Propheſied in thy Name, and caſt out Devils, and done many wonderfull works, (yet you ſhall meet with the ſame dreadfull Sentence) depart from me, I know you not, (for all your fair Plea) ye workers of iniquity.

Wherefore this is a ſeaſonable warning to all you gain-fayers, who are in the work of *Corah*, in the Devils work of Diſiſion, oppoſition of, tearing, rending and devouring, of diſorder and conſuſion, and innovation, who are become mockers, ſcoffers and abuſers of the Lords work, and his Innocent People, and that in a higher Degree than any of your former Predeceſſors; if you come not ſadly to mourn, deeply to lament for, and unfeignedly to repent of the ſame, a moſt terrible heavy ſtroke and dreadfull cup of weighty vengeance ſhall be your Portion from the terrible hand of the mighty Pure God of righteouſneſs, the juſt Judge of Heaven and Earth, who ſhall reward every man according to his works.

This from the Lord I lay before you, receive or reject it as you pleaſe, however I ſhall enjoy Peace with him in clearing my Conſcience to you and diſcharging my Duty before him, and ſo ſhall be clear of your Blood; who ſincerely wiſheth

Righteous Judgment placed upon 123
wistheth, and earnestly Prayeth for the Re-
covery of backsliders, and Restoration of
all such whose gracious day of Visitation
is not quite expired.

*By one that heartily prays for the daily in-
crease of the Peace of Jerusalem, and the
prosperity of Sion, and for the Advance-
ment of Holy Jesus over all, throughout all
the Earth.*

R. Sandilands.

Postscript.

Postscript.

FRANCIS BUGG, I desire to advertise thee, that what I have now wrote in Answer to thy Book was in the First place, with a regard to the clearing of my Conscience in the sight of God, as a Testimony against Malicious Opposers, and cruel Hard-hearted Apostates; and in the Second place, it was with a true desire, and real intent of mind, for thine and others good, if perhaps thou maist be thereby perswaded of the evil of thy doings, repent thereof, and so obtain Mercy from the God of all Mercy, whom thou hast grievously provoked to wrath against thee, by the many abusive slanders and unchristian Calumnies; reproaching his holy Innocent Heritage: But in Case I should not be answered therein, and thou rather prove more obstinate perverse and peevish against me, and the Lords people, and so should
take

take occasion by this to bring forth and Publish to the World more gross lyes, impertinent and ridiculous stories, or such-like base stuff of reviling and scoffing, like to thy former: I do not intend to take much notice thereof, or spend my time so as to enter into a list of Controversie with thee; For as I said already, it was farr beyond my expectation ever to have been Concerned with thee, or any of thy party on this score in these things, where there is little or no satisfaction found, especially when we have to do with Cross, heady and unreasonable brutish Persons: — And so farr now as I have cleared my Conscience, and discharged my Duty, I shall enjoy Peace with my God, and rest satisfied, being singly given up to follow him, and honestly to perform that Service he hath allotted for me in my generation, and which as most proper for me to attend in that station he shall place me; though I should never set Pen to Paper, or thus Publicly appear again in these comfortless Contentions, and endless debates; for I
do

do well understand in my small measure,
wherein the true Victory is obtained, and
which I know cannot be by all the bluster-
ings, Noises and Clamours of wrong
rambling and bragging Spirits detained
from such who are kept in a meek, quiet
harmless and Innocent mind, whose Souls
are possessed in Patience, and whose ha-
bitations are preserved in that vertuous
Blessed truth, in which alone is the true
overcoming experienced; Everlasting
Glory to God on High. Amen, saith
my Soul.

R. S.

ANOTHER

ANOTHER INGREDIENT

Against

The *Venom* in E. B's Book,

F. BUGG abetting *W. R.* &c. Like a Conceited man, Enrattles his Book, to the Primitive Discipline, but Handles it not, but names *Evagrius*, and New Surnames him *Scholasticus*, as if it were to get himself thereby the opinion of a Schollar. And Dedicates his Book to his Honoured Friend, *H. N. Kt.* as writ many years since; as if he Honoured Antiquity, arguing from it, p. 7. If so, let him hear the many Authors following, many Ages Ancienter, disclam the later Author's Error, which is also his Author's, which bears its own Evidence of its utmost Age with it, The *Dutch Wars*, which it mentions. Into whose Errors he leads his Honoured Friend (as for his part) and his Readers, to whom he commends his Book to be read, after the Scriptures, and *Rj. Hub.* and *F. H's.* works (p. 215) without any exception, caution, præmunition, or annotation in his Epistle, Preface or Margin; but owns his judgment as his own in this Subject. Now Conscience is the *Prof to the 2d. part* Subject of the position that Conscience is free, and is not that the Subject of the Book?

In

In the beginning whereof he makes the light therein in some at least, onely Natural, and not Divine Universally, in all men. Contrary to the

John 1, 9. Scriptures And makes Conscience, (at least in some) a reflect Act of the Soul, Whereas the Scripture saith,

Rom. 2, 15. the Conscience also witnesseth with them, and thoughts between themselves, accuse

Diologismos or excuse one another (Dialogue wise) then there must needs be two.

And the word Conscience seemes to be used, as it were in the *Concrete*; as they term it,

2 Pet. 1, 4. that which exercises, of God; that which

Jam. 3, 4. is exercised, of man; as Nature Naturizing, the Creator. Naturized the crea-

ture And *Calvin* himself though a main man for the *Presbyterian* Doctrin, inclines to the Divinity of the light in men Universally, though a little shy of speaking more positively, for fear of abuse by Phanaticks (as he calls them.) But to go higher to those Fathers, as *Clemens Alex. Justin M.* and others, cited already by our Friends as by *Wm. Pen G. Keith* and others of our Friends I hope I

may have leave (without reflecting.) *) on this occasion to add some other writers I not known or remember, have yet observed by others, to shew our judgment agrees with the ancients, though many of late years call it a new light & some no mean men, as *W. Prin.* though it may seem strange that

* And let not F. B. swell, as raising all the dust, because an shrewbeel. For tis to the Reader I bring them, whom he seeks to pervert & proselyte, as Simon did the Deputy, & make worse than himself. *Mat. 13. Acts, 13.*

perjudice should so blind such a great Antiquar-

ry. *John Selden*, the greater, if not the greatest of late times is not so blinded, but that he both sees and approves the general acknowledgment of the Learned before the year 1400. that the light in the Soul of man Universal is Divine. As first,

The *Gentiles*, in whom *Paul* says, that which may be known of God is manifest. *Epicharmus* says, man's reason sprung from God (which is agreeable to what *Paul* alleges out of *Aratus*) *Acts* 17. 18.

which reason must be understood of the Divine Reason, as *Justine Martyr*, *Irenaeus*, and others understand it,

Antoninus Emp says, the understanding agent is that which God hath given to every one for a Guide, & of the Divine Nature. So *Plato*, *Priscianus*, *Lydus*, *Alexander Aphrodisaeus*, *Marinus*

Neopolitanus, *Aristotle*, *Themistius*, * Thought to be about *Moses* time. * The Author of *Pimander*, speaking of Divine

Preaching, without which men are Ignorant for what they are made, and whereby. The Antient *Hebrews* say, that the understanding that acts is God (and in their later Discipline, an intermediate Minister) as appears by *Maimonides*, citing their

Doctors; and that not onely for general principles of good and evil; but also for particulars, what they are,

the Conclusions and propositions to be shewen perpetually. So the *Arabians* *Avicenna*, *Averroes*, *Argazel*, &c. say, That the understanding that acts is a thing separate, by Divine Ordination, (though they agree not of its degree.) And that it is not humane form, nor a part of it, but something more Divine.

More of the Heathen & Arabian^s

l. 3. c. 5. de an. John Philoponus hath, and Albertus Magnus, Bonaventure, Zabarella, and others. The

contrary opinion (That F. Bugg's First part owns, his Second disowns: not that I find) was coming

in, or growing on about 400 years AUKO 1250. since. And therefore opposed by the

Universities of Oxford and Paris, and the Chief in them in those times, as Robt. of Lincoln. W. Avern of Paris. Adam de Marisco, &c.

R. Bacon, M. S. to P. Clem. 4 c. 28. A. 1290. Cited at large by J. Selden opposes

the Modern that said, *The Agent Intellectual was part of the Soul*. All the Ancients (saith he) till our times, have said it

Zab. de mente agente. is God. The Ancient Tenet c. 13. Scalig. exerc. is resumed of late by some

307. § 30. Bodin. Famous Learned men; as Theat. nat. lib. 4. Zabarella, Cardan, Bodin, and others in *Licetis*. And

seeing F. B. seemes to have some respect for learning, in giving his Book a Latin title, and citing in Latin (with W. R.) B. Hooper's words, and after translating, and marring it with his Master, even in the first word. I may hope he may forbear, so often ironically to call me learned, learned, (as he has done though else where unlearned) for supplying his defect, or neglect at least, in removing the stumbling blocks he has laid and left in the way of his Honoured Friend, and his Reader, that he Dedicates and commends his Book to, whereof another is, (which is co-incident with, & backing the former) making the Scriptures

2. part p. 70, The rule Universal in every particular.

ticular, which contradicts the former from being the Rule; and his former part, p. 58. Which makes that a difference between the Law and the Gospel. The Law writing down things particularly, not the Gospel. And all the circumstances in Scripture cannot now be recalled, unless the same Ages were brought about again (as the *Platonics* tell of their great year) as I have noted else where, from *Musculus*, *D. Mat.* *Cod. can.* l. 2. *Sistiff*, *D. Bridges* & now lately *D. c. 11. §. 12. Beveridge*, (all Protestant writers)

That there's no certainty of the perpetual Government of the Church established from the Apostles; that can be concluded from those things that they are delivered to have done from their first Preaching, but by little, and little, upon occasion; and that the same Spirit breathed on the Apostles was ministered to others. So he, whom I can follow no further. But must with Protestants, (*Sadist* and others, I have cited elsewhere) return to an immediate call after the Apostacy. And what method God will then use, he has not declared nor bound himself, and man cannot do it. And *F. Bugg* deals fallaciously with me, in saying I do so with *W. Tindal*, whereas I cite him and others not for particular service, but general. *F. B.* reasons from service in general, to particular service. As he deals with the Scriptures, which must have a particular direction, suiting Circumstances, from the *adequate*, or sufficient Rule in the new *Phil.* 3. 16. creature, which reaches all truth, even *Canon*. particulars, not only General Principles, but also assumptions, and conclusions as is said

above

D. Andrews on *fore*. (It is a Maxim or Rule, that it is a point of greatest power to reach the most remote.) And this

Rule we have need of, and at hand at every instant * Fr. Bugg may find in the Scripture, this General. If the Son makes you free ye shall be free indeed, John 18. 38. But where finds he his assumption. (rather presumption?) The Son makes F.

B. free. (And therefore F. B. is free indeed.) Does he find this particular freedom in Scripture, tis well if he come to find it written in his Heart? I am sure he is not in the way of it, in this his dark wayward work, of bondage to the Spirit, tho' Liberty to the Flesh. If he grant, not to persons, times and other circumstances, Can he find there the Meeting to be at Hadenham, in Ely, or once a quarter, month, week at such an hour, and so long, &c. Seeing the Scripture saith, Paul at Troas, Acts 20. 6, 7. abode 7. days, broke Bread on First day, continued till midnight, &c? I

have reason to ask him this question; seeing he requires the like of G. F. (about womens meetings) who held professors to their Rule, as I do F. B.

Which meetings, F. S. and 7. W. own'd in Cities, own'd by W.

R. Or, will F. B. demand the Liberty of having no Meeting, because all Circumstances in Scripture cannot be recalled. That is the Liberty that Spirit would lead to, *Libertinism, Rantism, disorderly walking*. But, do but consider what

what a vast Chasm and gulph this empty conceit
 void of form fixes betwixt his 2 parts; which
 this Son of *Anak* in his own Eyes seems to bestride
 to make a co-herence. In his first part, indeed
 he makes a notable Defence with Reasons, and Te-
 stimonies against outward force as improper, une-
 qual and insufficient to uige and accomplish matters
 pertaining to inward concerns: But yet gives away
 his Cause by leaving a weak place to let in the *perse-*
cutor to lay all waste, by granting him a power to com-
 pell to things of a mixt Nature, and not purely Super-
 natural, but partly Moral, as hearing; But not to re-
 ceive Sacraments; which, by his leave, is more gross-
 ly mixt than hearing, which he makes under the Ma-
 gistrates verge, as Moral. But Eating and Drinking,
 is Natural; and more strictly so. Therefore if the o-
 ther, much more this. If that which belongs to
 Morality, honesty, &c. Much more that which be-
 longs to Sobriety, Temperance, &c. If compell Chil-
 dren to be wash'd, and after ever to lend their
 Ears to attend to the mouths of whom he pleases;
 sure he may compell them to let their mouths take
 Bread and Wine, or a Wafer-cake, from their hands.
 And thinks he yet their minds free enough; and Li-
 berty enough for their Consciences? Nay, the Je-
 suits know better the effects of Education and Cu-
 stom, and the lasting savour of the Liquor pour'd in
 at the Ears of the tender, and how the
 Eyes affect the Heart: Stands his *J. Fox p. 595.*
 liberty amidst all their gaudys. *Phil-*
pot, the Martyr tells them another tale, that think
 they have liberty to go to their places of worship.
 So that in his first part there's a great shortness for
 Liberty in Religion, and exercise of a good Conscie-
 ence

ence towards God; which should extend to things Natural & Moral in themselves; but with respect to Supernaturals, otherwise it limits our Service & Worship of God after such a manner as we conceive most acceptable to him, to which outward violence is ineffectual, to convince and render acceptable. Here he puts and leave another great block, or deep ditch in the way of his Honoured Patron and Reader, not at all heeded or not a straw regarded or sounded by this heedless, heady shallow Latinist and disputer for liberty; but Patron of licentiousness, conceiving himself Manager of the *Eastern* Association, and Treasurer for a Cessation, though eager urger of Contention and Confusion, to race out order in Church Affairs. For now mark, From this *inadequate*, i sufficient, imperfect and unsound Subject, or *antecedent* of his First part, *de Christiana libertate*, what a towering contradictory consequence he makes in his second part, *de Christiana libertate*. And on his inconsequent feet of Iron and Clay would establish a *Golden Babylonish Liberty*, paramount over Church censure, which his *Antecedent* will not bear; which allows Church censure, pag. 138. Read him there at large.

For his Consequence in his two parts if any at all must needs be this, *viz.* Because the Magistracy by Natural and Moral power can only compel Conscience (which he calls a reflect Act of the Soul) to mixt Moral Actions, as to hear, but not to such as are purely Supernatural, as to receive the Sacraments, as being only Subject to Church censure, being of a Spiritual nature, and not Subject to outward force. (The Subject or Argument in his first part, which he owns to be his Judgment in the Preface

face to his second part) Therefore the Church^h by the Spirit of Christ, may not exhort, nay not disown any unsound Principle or practice in its members, tending to Licentiousness or Scandal, and declare they have no unity with it, nor with them in it, lest they be more Compulsive than the Magistrate that imposes Worship by outward violence & force, (which is the consequence in his second part,) The Magistrates cannot compell, outwardly with carnal Therefore not the Minister inwardly, with Spiritual weapons, *Luk. 14. 23.* contrary to Scripture, and his first *2 Tim. 4. 2.* part allowing Spiritual censures.

May the Magistrate compel to hear, and the Minister not be suffered to speake, unless it be what pleases every hearer? Hear's Liberty of a bad Conscience to the hearers; but no Liberty for a good Conscience to the Speakers. This is the Liberty indeed found in most places. As if he should say The Canon (as he writes and Prints it, and wrongs, mine) *i.* the great Gun, is not to be used against the Church, but to shoot *Phil. 3. 16.* men into the Church. Therefore the Canon, *i.* the Rule of the new Creature is not to be used in the Church in admonishing them to walk by it, and reproving and disowning them that do not, but are wilfull and disorderly.

Richard Richardson.

HOW th' labouring man and Crisp and Bugg
Shrewdly at Women's labours tug ;
Not meet apart ; not speak the least
Afore men ; (if not after a Priest ;)
Not ope' their mouths, to ask men Nurses
To women ; or to ope' their purses ;
Should Rhapsodi one patch then lack,
A et sitched on the back!

HOW th' Serpent old creeps his old way ;
Ore' th' wom:n seeks first to prevail ;
Meetings meet helps first to assay ;
That thereby mens hee may assail ;

HOW th' unlead vermin venomous thing,
The wrigling crooked crawling beast,
See's th' woman's upright seed to sting ;
Or th' heel thereof to hurt at least.

THE Serpent's seed's a Cockatrice,
Which fiery flying Dragon grows.
Himself an outcast when he spyes,
He floods of Venom at ber throws.

Errata.

p. 97. for (Rogers Team) read (Team Rogers)

u g g
Trinity led by the Lord
to me plain language &
continued in it by the same
person. (p. 100)

Founder's name of Books 32